

THE CHINESE RECORDER

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EDITORIAL

NEW ROADS FOR CHRISTIAN SERVICE

Today new roads are being made all over China. New roads for service are also opening to Christians. Xavier is reported to have said:—"Rock! Rock! When wilt thou open?" A door opened in the rock. Footholds were gained. Short roads of service were opened. Later came the day when the roads of education, medical work and evangelism ran farther and farther. Now new connecting roads are being opened to widened service often near at hand. Christians no longer think only in terms of getting to unreached far places. They are entering large areas of usefulness formerly overlooked. A glance at the *Bulletin of the National Christian Council* shows new roads leading into home life, intensive religious education and literature. Mission medical work is broadening its base and entering into the new road of cooperation with national and local health programs. Christian agencies are cooperating with local and government agencies in rural reconstruction. Government schools are presenting an enlarging opportunity for evangelism of the "Youth and Religion Campaign" type. It is true that the missionary body is only about three-fourths as strong numerically as when it was at its peak, being now down to slightly under six thousand. Nevertheless slowly but surely Chinese leadership is stepping into its place. Before both is opening a door into wider community service than ever before. On every hand research is going on into home problems, leadership needs, literature possibilities, agricultural neces-

sities, cooperatives, village rebuilding and appropriate use of festival occasions. Such research by Christian agencies is a marked characteristic of the hour. There is a lessened tendency to announce elaborate programs. But quietly and with little acclaim investigation into needs and possibilities is going forward. In a sense time is being taken out to find the bases of new programs commensurate with the expanding opportunities of the new roads. Christians are no longer forced to create their own lines of service. On every hand now openings for service created by China's changing life are demanding attention. Not only is Christianity calling to China; China is calling to Christianity. Outside the church much Christian leadership is rendering national service—another opened road. The new roads are challenging faith and even taxing available strength. But they are signs that Christianity is moving into a place of new and larger usefulness for the life of China.

CHRISTIANIZING POLITICS

In these modern days it is demanded that the Christian Church and forces accept in some measure a share in revamping the present unsatisfactory and inequitable social and economic order. That forces the church to reconsider its relation to politics. The last thing the church and Christians can do in these days is to sidestep the challenge to do their part in setting up a more Christlike order of daily living, which the age is literally hurling at them. Especially in this true in China.

The fact that the church is expected to be an active influence in remaking the social order inevitably involves a new relation to politics. For social or economic changes cannot be carried through on an adequate scale unless political as well as individual and philanthropic agencies get behind them. A clean economic order is impossible without clean politics. This was illustrated in an article on "An Experiment in Socialized Religion" published in our last issue.¹ As a matter of fact an editorial on this subject was crowded out of that issue. The subject is of sufficient importance for this belated comment thereon. It is justified, furthermore, because the experiment concerned has a significance that goes far beyond its own geographical borders.

In this particular case—the work of the Kiangsi Christian Rural Service Union at Lichwan, Kiangsi—some of those highly placed openly showed favor to the work but secretly opposed it. So when it was proposed that the position of District Administrator, formerly held by an appointee of the magistrate, should be a member of the staff of the Rural Service Union the proposition was readily approved by the Union. The appointment of one of its staff to this political office puts the Union in a position to see that the farmers—12,000 of them in the district concerned—get decent government as well as philanthropic help and scientific advice on matters agricultural. This means that insofar as "dirty" politics might have

1. *The Chinese Recorder*, April 1936, page 244.

prevented the work of the Union, the Union now has the responsibility of keeping politics clean. Without this opportunity to ensure decent political treatment for the farmer the work of the Union would have remained philanthropic and ameliorative, a state of affairs some desiring to exploit the farmer ardently wished. As it is some urgent economic problems, otherwise out of reach, may now be taken up with a view to enlarging the life and opportunities of the farmers. The farmers may be brought to where they may themselves check up on what their political authorities are doing. Indirectly through its agency, the Rural Service Union, the church has gone into politics.

The whole situation is an object lesson in Christian reconstruction of tremendous value. Recently we heard a cultured and able Chinese speak on the question of "Religion in China." Among other things he said that the religion in China which fits best into China's reconstructive urge and needs would have the best chance of surviving and serving therein. Christianity is taking a stride forward in this connection which does not characterize the other religious systems of China. That fact has tremendous bearing on Christianity's future opportunity to serve. Even those who do not agree that the church should go into politics in the above manner may watch this experiment with sympathetic interest. Insofar as such an experiment in the socialization of religion becomes known to Chinese intelligentsia it should convince them that Christianity has a social and economic outlet as well as an indispensable message for the individual. That fact being recognized may help to solve the problem of securing educated youth for Christian service. Out of such an experiment may come an answer to the question: "How can Christianity lead Chinese youth in remaking the life of China's farmers?"

A CHRISTIAN PEACE PLEBISCITE

Not often do we have the opportunity of comparing the opinions of missionaries on current issues with those prevailing in their supporting churches. This opportunity is offered by the Peace Plebiscite taken recently among Congregationalists in the United States by their Council of Social Action. The questions that were submitted to Congregational church-members were also submitted to the missionaries of the American Board. Of the church members some 200,000 participated and 177,000 votes were tabulated. Of the missionaries—492—about 56.7 percent turned in answers. The results from the viewpoint of church members is analyzed in *Advance*, February 1, 1936, while those for the missionaries are briefly summarized in *The Missionary Herald*, March 1936.

The church plebiscite shows that the most peace-minded groups therein are women, young men, professional people and farmers. With these must be classed the missionaries who are, however, apparently in advance of even these peace-minded groups. To have 2,500 churches and 200,000 church members express themselves as they have is a demonstration that they, together with their missionaries, are much concerned about world peace.

Of the church members ten percent would support either any war by the United States or war against an internationally recognized aggressor; the percentage of missionaries in this category was 7.3 percent. Interestingly enough while six percent of the church members would support any war only 1.8 percent of the missionaries would, while the missionaries gave a slightly higher percentage in favor of a war against a recognized aggressor than the church members. Missionaries and church members are not, however, far apart at this point.

Missionaries are still not strikingly apart from church members when it comes to support of the Kellogg Pact and other peace agreements, the missionaries supporting them by 98 percent and the church members by 88 percent. Similarly when it comes to a more equal distribution of world resources and markets the missionaries register 98.8 percent in favor, the church members 84 percent. They draw even closer to each other in supporting government control of the munitions' industry, 99 percent of the missionaries favoring such control and 90 percent of the church members. National isolation through strict neutrality legislation also found these groups not so very far apart, 74.6 percent of the missionaries favoring it as compared with 60 percent of the church members.

When it comes to the question of war more generally considered the missionaries begin to pull away from their home constituency. Only 2.8 percent of the missionaries would support a war declared by the United States after making the utmost use of peace agencies while 42 percent of the church members would get behind it. A war in which United States' territory had been invaded found only 9 percent of the missionaries supporting it while 33 percent of the church members would.

When it comes to supporting *any* war which the United States may declare 54.7 percent of the missionaries voted against it while only 15 percent of the church members take that position. This last vote shows a small majority of the missionaries definitely pacifist, but only a small minority of the church members in that category. At this point the missionaries diverge noticeably from their supporting church constituency at home. This divergence of opinion is almost equally great when it comes to the abolition of compulsory military training, 97 percent of the missionaries favoring it in contrast to 64 percent of the church members. Against a larger army, navy and air force the missionaries vote 98.7, the church 57 percent. Missionaries and church members part company when it comes to espousing membership in the League of Nations, 91 percent of the missionaries favoring it and 56 percent of the church members opposing it.

For the plebiscite among the church members it "may be taken," it is asserted, "as a fairly adequate reflection of the American views in general upon the issues involved." One may not safely generalize from the missionary vote about the missionary mind in general. Yet generally speaking this missionary group is in a position of leadership as to the futility of war and the necessity of supporting

ways to peace. One wonders how the voting would go if the western Christians were facing what their Chinese brethren see just ahead of them.

AN OPEN DOOR TO INTERNATIONAL FRIENDSHIP

Some years ago we spent five hours in a Japanese city in free and frank interchange of ideas and information with a number of prominent Japanese. The discussion ranged far and wide. The time was just following the set-to between Chinese and Japanese forces in Shanghai. With that unanticipated "war" and the emerging aggressive policy in Manchuria all present were intensely concerned. Towards the end of the evening the question arose as to what the Japanese thought about the Chinese. With the frankness that had characterized the whole evening the Japanese admitted that they felt distrust or uncertainty about the Chinese character. This confession we should not mention even now were it not for the fact that the impression then gained of this deep-lying misunderstanding has been corroborated by others more than once since, though the phrases used to describe it have differed. It might be considered as a passing effect of a time of crisis or of nationalistic emphasis were it not offset by the fact that the Chinese, equally moved by both, do not show a similar attitude towards the Japanese character. The Chinese resent deeply, it is true, what Japanese militarism is doing. But that does not root itself in any fundamental distrust of the character of the Japanese. We recall, for instance, a Chinese visitor to Japan who recognized a freer religious aptitude in the Japanese temperament than in the Chinese. Another Chinese Christian compared favorably certain developments in Japanese Christianity with some in China. Furthermore, one not infrequently hears Chinese asserting that behind and beneath what militaristic aggression is doing in China there is a true Japanese spirit that is distinct therefrom and that represents the better and the real Japan. The Chinese hope, indeed, that this real Japanese spirit will yet influence the present situation towards a better end than is now on the horizon.

This Japanese hesitancy about the Chinese Character is hard to gauge. Much of China's culture has helped mould the Japanese soul. That shared culture should serve as a lense through which the Japanese might view the Chinese clearly. Apparently they see them, instead, through a haze of misunderstanding. Japanese interpretations of art we have. Japanese interpretations of the real Chinese character are also needed. The distrust mentioned may be due in part to the relative scarcity of intimate friendships between Japanese and Chinese. The causes for that scarcity might well be brought into the light. There are, for instance, some 8,000 Chinese students in Tokyo alone including some 600 to 800 Christians. Yet there is little free or direct association between them and Christian churches and homes in Japan. In China, too, there are many Japanese Christians most of whom have no contact with their Chinese brothers in faith. This break in communication is neither necessary nor inevitable. Both Chinese and Japanese make friends

with people of other than their own race. Why this hiatus between next-door neighbors? It may, of course, easily be over-emphasized as being more extensive than it is. As a matter of fact the gap revealed by this paragraph is neither as wide nor as impassable as might too readily be assumed. Certainly there are no insurmountable obstacles to bridging it in the interest of that increased mutual understanding which must furnish the material for the pillars of the cooperative relationship which should mark these two peoples when the way thereto is cleared of militaristic debris.

Friendly contacts between Chinese and Japanese are, indeed, in existence and possible to a greater extent than is sometimes realized. There are plenty of people in Japan, as in China, who are ready to share in frank and free discussions of mutual problems. The open correspondence between Dr. Hu Shih and Mr. Murobushi, for instance, suggests what others might do, albeit not necessarily through the public press. The teachers and students of a seminary in China have sent a frank letter to similar groups in Japan. It was favorably received. Such communications have been known before. Chinese who visit Japan, or missionaries from China passing through, can always find openings for frank interchange of thought. Those who have done this—far from a negligible number—can testify to the readiness with which Japanese—particularly Christians—will listen to and confer with them. Here is an open door inviting entrance. Those going to or through Japan will find friends willing to make arrangements for such meetings. Japanese Christian women in educational work in Japan are open to conference with Chinese women working in the same field. Education in both countries is faced with stupendous difficulties. Among other things Chinese Christian groups might study the Japanese Christian Movement. That the Chinese will continue to welcome visitors from Japan seeking to understand China and her problems goes with saying. That Japanese Christian groups incline to have a broader breadth of outlook on China is also what is to be expected.

This Japanese uncertainty about the Chinese character is not fortified against efforts to change it. Many Japanese eyes and ears are open to the influences aiming in this very direction. The more Chinese and Japanese share their feelings and convictions the more likely it is that a mutual and convergent understanding will emerge. Satisfactory relations between two peoples are not determined solely by political and militaristic agencies. They depend as much, if not more, upon mutual understanding between the whole peoples concerned. To increase the number entering this open door is to work towards a day when present difficulties will have passed into history. Japanese Christians are not silent on problems of social morality or even of international bearing. The protected narcotic trade in China has been one of their targets. Through this door to understanding those who have an open mind may meet those with minds equally open. Certainly the Christians in both countries should enter this door as much as possible. By the resulting exchange of views there is nothing to lose and much to gain.

Christian Work in Government Schools

KIANG WEN-HAN.

NEVER before has the government school field in China been more challenging to Christian workers than at present. The Youth and Religion Movement of the Y.M.C.A. during the past two years has revealed unmistakable evidence that the government and non-Christian private schools now constitute a ripe field for Christian evangelism. Great opportunities have been opened up by the Eddy and the Youth and Religion Deputation Campaigns, and we are everywhere embarrassed by the woeful inadequacy of our Christian forces to meet them. Both Dr. Eddy and the Deputation team have had very warm receptions in their visits to government schools and have found that the students are wistfully responsive to the Christian message. As a matter of fact, they all agree that the students in government schools are much less complacent and self-satisfied than those in Christian institutions.

A tremendous task has been left behind by these Youth and Religion Movement Campaigns. It has been estimated that the total attendance of the Eddy and the Deputation meetings amounts to 339,595 and the total number of "decisions" to 12,832. Our Association secretaries and church workers are simply bewildered about the follow-up work. "The harvest is plenteous, but the laborers are few." The majority of the "enquirers" belong to the class of educated youth. In cities like Taiyuan and Yunnanfu, where there are practically no significant Christian schools, the predominant number of student "enquirers" come from government institutions. Educational commissioners and educators were generally very co-operative. Students in government and non-Christian private schools have in a number of cases been allowed to omit classes in order to attend Youth and Religion meetings. With these new opportunities before us, should we be surprised that Dr. John R. Mott gave expression to his "imperial vision" during his recent visit to China, by saying that he would try to secure one hundred people for student work in China?

The mere fact that government and non-Christian private schools increasingly outnumber Christian institutions must arrest the attention of those who are interested in student work in China. According to the latest statistics, there are 111 universities and colleges in the country, of which only eighteen are Christian. Out of a total of about 40,000 students in these universities and colleges only 3,500 are in Christian institutions. In regard to the middle schools, only 196 out of a total of 1,892 are Christian institutions and only 30,000 students out of 400,000 are in Christian institutions. Roughly we may say that only one-tenth of our college and middle school students are studying in Christian institutions and thereby gaining some kind of knowledge about Christianity, whereas the other nine-tenths are practically unreached by direct Christian influences. Peiping and Shanghai are known as "college cities." In Peiping, there are five government universities, five non-Christian private universities, and only two Christian universities (One Protestant and one Catholic).

The ratio in Shanghai is 6:10:3, (two Protestant and one Catholic). These Government and non-Christian private schools have not only gained in number but also in academic standards and prestige. Having suffered from the effects of economic depression and the lack of correlation and coordination, the Christian colleges and middle schools are gradually lagging behind the quick advances of the government and the non-Christian private institutions.

The Y.M.C.A., with its inter-denominational background and its specialization in work for educated youth, has been the pioneer in work among government schools. The chief objective of the student work of the Y.M.C.A. is to find lodgement within the school, trying to utilize the natural solidarity of student life in the formation of groups resident in the school. At present, Y.M.C.A.'s and Christian fellowship groups have been organized in about fifteen government and non-Christian private colleges and universities. These are student-motivated and student-controlled Christian "cells" projected in a non-Christian environment. Many tales can be told as to how some of these groups have suffered from the sarcasms and the cutting criticisms of their fellow-students. In the high tide of the anti-Christian movement, no Christian gatherings could be held on the campus of a government university and any announcement of a membership campaign would be torn down immediately after it was put up. But many of these groups have been able to maintain an unbroken continuity of ten or fifteen years or longer in spite of an unfriendly environment and occasional persecutions.

Several factors now make our work in the non-Christian institutions more promising than in the past. In the first place, we find that there is an increase in the number of Christians or of students from Christian middle schools in government universities. Christians seem less able economically to send their sons and daughters to Christian schools. They are, therefore, attending non-Christian schools in increasing numbers. There are at least a few Christian students, sometimes as many as twenty or thirty, in the majority of the non-Christian schools. The Christian schools become more and more the schools for the well-to-do. Second, there is, a surprisingly wide sprinkling of Christian teachers or young professors who have had some favorable contacts with the Y.M.C.A. or other Christian agencies in the Christian schools. These often form the nucleus or the main supporters of our student Christian associations in the government institutions. Third, in many schools the student organizations have been taken hold of by political organizations and the only organization that can work with confidence is a Christian group. The fact that the student secretary of the City Y.M.C.A. helps to make sure that it will not be abused so as to cause trouble increases this confidence. Fourth, the anti-Christian forces are now dormant and the non-Christian students are generally more open-minded to the message of religion. As a matter of fact, the past few years have witnessed an even greater interest on the part of Chinese students in the Christian religion as a result of the advance of Japanese aggression in China, of international unrest, and of the suppression of free thought and action.

The spiritual hunger of the students is expressed in various groups. First, there is the group of cynics. The subject of religion has been dismissed entirely from their minds as unworthy of consideration. In their minds, religion is superstition, "an opiate for the people." They look for short-cuts and quick results in the solution of personal and social problems. They form the fertile soil of totalitarian doctrines such as communism and fascism. This group requires most patience and sympathy on the part of our Christian workers if they are to succeed in levelling the walls of pride and bitterness between them and Christianity. Next, we have the open-minded group. The students of this group show a genuine interest in Christianity and are curious to know what Christianity can do in the present situation. They are truth-seekers and hence possess a rather hard-shelled defense mechanism. Their chief obsession is the inviolability of "science" or the "scientific attitude," and their measurement of the value of Christianity is its practicality and effectiveness. The main problem with members of this group is what to do with them when once their interest in religion is aroused. The third group consists of indifferentists. They are either book-worms or self-satisfied pleasure-seekers. It seems hard to discover a moral or spiritual focus in their lives. But deep down in their hearts, they are not at ease and often ask questions such as these: "What is the meaning of life?" or "What are we educated for?" The planting of "a mustard seed" will eventually bring Christ into the inner consciousness of this group of students.

As compared with Christian institutions, the government schools present many challenging characteristics. Generally speaking, they are characterized by their looseness and heterogeneity. This is partly due to the lack of general oversight on the part of the school authorities and partly to the deliberate emphasis on academic freedom. Perhaps the greater number of students, the general lack of good dormitories, the employment of part-time teachers, and the constant change of administration are accountable for the difficulty in fostering more compact life and better personal attention such as one finds in most of the Christian schools. Noteworthy also is the composition of the student bodies of the government schools. Because of the comparatively low tuition, (in some government schools, there is practically no tuition at all), and because of the comparatively less insistence about recommendations or introductions at the time of admission, the government schools have come to take in both the best and the worst elements of the student body, leaving most of the mediocre students in the Christian institutions. This mixture of a great diversity of preparations and backgrounds helps to create an atmosphere that is open to a great variety of thoughts and tastes in the government schools. The students of the government schools may be generally rather crude in some of their life-habits but they are more sensitive to social and national happenings and are thus more easily manipulated by political influences. Again, the government schools are characterized by the lack of a conscious and organized program for the extra-curricular life of students. The emphasis is placed so much on teaching and

learning that very little has been done along lines that are conducive to character building or leadership training. It is true that there are various athletic activities and discussion groups in the government schools but these are not especially intended for moral or ethical training. Personal contacts between teachers and students are so meager that the students do not profit by the exemplary influences of the senior people. The government schools are thus in need of more conscious and organized forces working for the moral and spiritual growth of the students on their campuses.

In work with government school students, we must broaden our conception of Christian evangelism. The task of evangelism is not simply one of saving lost souls but the reconstruction of life in all its relationships. In other words, our Christian work centers on "Life Education." Too much of Christian evangelism during the last few years has been confined to Christian circles and too much has been of the emotional and revivalistic type. But Christianity will gradually lose its freshness and vitality if it does not extend its crusade into the government schools. The strength of Christianity always lies in its out-reaching missionary spirit. History tells us that Christianity will cease to be vital the moment it ceases to be missionary. In China the most strategic class for missions is that of educated youth. The success of Christian missions in China can be gauged by their success in winning Chinese educated youth to Christ.

Life education has two important implications. First, it does not aim at an "escape" from the world but the attainment of an abundant life. Second, life education involves a reconstruction of all phases of life and thus extricates itself from the futile controversy between "personal" and "social" gospels. Three outstanding values can usually be attained in this emphasis of life education in work among government schools. We should first help the students to get an experience of a new quality of friendship. Our experience shows that most of the students have been brought to the Christian faith through contacts with the personalities of Christian workers. The students' desire guidance and counsel especially in their times of need and despair. Many a student does not have a right conception of life and feels cramped under the pressure of various personal problems. For instance, one predominant question in their mind is "What will be the way-out after graduation?" Graduation from school often means unemployment in society. It is estimated that out of 7,000 college graduates each year, only about 2,000 can actually find work. Then there are other personal problems such as that of sexual relationships and family adjustment. But genuine friendship is the only key that helps to open up these personal perplexities and mental conflicts which have dissipated much of the energy of our educated youth.

Our work also aims at developing a new quality of corporate living. Since the students form one of the most articulate organs of public opinion in China, they find themselves often engaged in social and political activities. The recent outburst of the student movement resulting from the false "autonomy" movement in North

China has once again demonstrated the daring and revolutionary spirit of the Chinese youth. The discipline and organization of their various demonstrations and of their propaganda work in interior cities and villages during the winter vacation have been most admirable. In line with this earnest desire for participation in the task of national salvation, the development of the right type of corporate living is essential. Can we, as Christian workers, help the students to cultivate a passion for social justice, to adhere rigidly to the highest motives even if it involves persecution, and to develop a sensitiveness to the sufferings and needs of our fellow-men? Can we find constructive and concrete ways of identifying ourselves with them?

Above all, we must also aim to lead the students to a better understanding of Christ and Christianity. There are many students who follow a single track—science and machinery. It is through Bible study and some experience of worship that we may help to break down the conception that all religion is superstitious and so get to know Christianity as something more than just a philosophy of life or a system of ethics. Faith that God is in Christ calls forth an enthusiasm for life, a desire for fellowship, and a yearning for some concrete opportunities to render service to other people. In a time of change and confusion, the Christian message strikes a note of hope and supplies a dynamic purpose in life which no adverse circumstances can shake. Our ultimate goal is to prepare the students for membership in the church, and to encourage them to band themselves together in a fellowship aiming "to understand the Christian faith and to live the Christian life" in their own school.

Acceptance of the challenge of this immense field of government and non-Christian private schools, calls for a fairly large staff of full-time student workers in the various student centers. The Christian worker must not only know student work, and himself possess attractive personality and courage, but he must be able to meet educators on their own ground in the field of education and win their respect. At present there are perhaps only very few men of this grade available for this work in China. The calling of men of high calibre presents our local associations and local churches with difficult problems. Yet we see no other way to cope successfully with the situation, especially in the universities. A highly qualified personnel is the only key to success. Along with the problem of an adequate trained personnel, there is also the problem of correlation and coordination. Even with the handful of workers we have in the field at present, our work in the government schools could have been much more effective if the workers had been better coordinated and their programs better correlated. It is important to urge our local associations, national church officers, and mission administrators to set aside more workers for the government school field. But it is even more important that the increased number of workers function more or less as a team presenting a real "united front" in the common promotion of the Kingdom of God.

Spirit of Youth and the Church*

MISS A. G. BOWDEN-SMITH.

THE old men shall dreams dreams and the young men shall see visions," but for the aged women there is nothing left but to be grave and reverent in demeanor; how then shall such as I venture to deal with such a theme as the Spirit of Youth and its embodiment in the Church?

There spring to mind two strangely similar passages in two books written one, just over a hundred, and one about twenty-five years ago. Both passages give the account of a private audience granted by the Pope to a young enthusiast. The older is in the "Mémoires of Féli de Lammenais," and the later in Sfoggazare's novel "Il Sante." Some twenty-five years lie between my reading of the two and a memory, more symbolic than accurate has so blended the two that I cannot be sure whether any particular detail comes from de Lammenais' fact, or from Sfogazarre's fiction. But whether my impression comes from the ardent heart of the French Priest of the Post-Revolution Romantic Movement or from the burning soul of an Italian of the pre-war period, it will always stand to me for the inevitable and unalterable attitude of the authorities of a religious institution towards these who incarnate the Spirit of Youth.

It is over twenty years since I saw either book so I must beg indulgence for giving you the incident in the more than possibly erroneous form in which I remember it.

The eager enthusiast, who has at length after many heart breaking delays secured the long sought audience, is finally ushered through the long stately galleries of the Vatican to a small ante-chamber out of which opens the Pope's study. He is trembling with excitement. At last he will be able to open his heart to the Holy Father, who cannot fail to understand and sympathize. All misunderstandings will be cleared away; he must see that all accusations of disloyalty and self-will are false; he cannot but grant all that is asked and a new glad day will dawn for the Church and all who desire her perfection in this new age. He waits long before he is summoned. He watches curiously the different figures that emerge from the heavy door that opens and shuts so silently and without disclosing any glimpse of what lies behind it. Secretaries pass in and out: pages, religious, secular persons. They all have some definite status and are parts of the great world-wide organization that centres in that inner chamber. They are part of its routine; but he is certain that he is bringing something new, something living. All things come to him who waits. It is his turn to enter. A silent figure beckons him forward and opens the door. Trembling with emotion he enters and finds himself alone with the Holy Father. He kneels to receive his blessing, and then in response to a kindly voiced "Be seated," takes the chair on the near side of the great writing table. The Pope's gentle voice and calm benign expression have put

*Paper read to the Peiping Missionary Fellowship.

him at his ease and eagerly he starts to lay his case before those wise deep eyes which will see clearly what others have misunderstood; but the Pope is not listening. He has taken up from amongst the many beautiful objects on the table an exquisite quattrocento ivory paperknife. He strokes the smooth blade with caressing fingers and each time the visitor begins a sentence the Pope cuts him short by pointing to some fine detail in the carving of the handle. The young man duly admires with a perfunctory "Yes, yes" and then with a stammered "But" tries once again to lay bare the deep desires of his soul. It is useless. Every time the figures and florets of the Cellini masterpiece cut across the thread of his broken and incoherent utterance—finally the Pope grasps the handle and laying the blade along the palm of the other hand speaks with slow clear emphasis. "My son, you see this beautiful example of a master's art? With many other like treasures of the past it has been entrusted to my care by my predecessors and it behooves me to hand them down to my successors in exactly the same condition as that in which I myself received them. Now, my son, kneel that I may bless you before you go."

The last eager protest died unspoken on his lips and the youthful enthusiast left the Papal presence with downcast eyes and leaden soul. Too often has this scene been re-enacted when the Spirit of Youth has met the age-long authority of an organized institution. Indeed, must it not be so? For once embody the spirit of youth and in thirty years, or less, in such a rapidly moving age as our own, the spirit of youth will have already become the spirit of the last generation. A youth, so far as it is generous and true to itself, is revolutionary not only in politics but in religion, but even these few who do remain revolutionaries in heart up to the end come to be held by too many considerations of caution and consequence to be revolutionary in practice. But all through the ages the visions of youth have challenged institutional authority.

It was the Spirit of Youth that stood upon a high pinnacle of the Temple, there where each morning a priest waited for the dawn to give the signal that would time the sacrifice of the daily offered lamb. For many a hundred years the signal had been given without hesitation or misgiving. But now, to the Spirit of Youth, aflame with the rekindled fire of the old prophets, the slaying of the sacrificial lamb seems senseless slaughter and the stench of blood overpowers the small of incense. Why not cast the soul of man free from all the deadening and degrading ritual of past ages of ignorance and superstition, sure of the unlifting of heavenly powers?

It was the Spirit of Youth that in a village synagogue rose to read the gracious words of the nameless prophet of the return as surely they had never been read before and then sitting down, with every eye fixed on Him, startled His hearers with the bold assertion "Today is this Scripture fulfilled in your ears." "Now" in our time, now, in the eternal present. No matter to us what these words meant once to the poor remnant who dared the hard journey back from Babylon. It is now, this day that is the accepted time, and it

is not those who shall come after but yourselves that shall enjoy the blessings.

Are there not some of us here who still remember John R. Mott in the days when he was even younger than he is now, giving the Student Movement the stirring slogan "the evangelization of the world in this generation?" and how our elders shook their heads and smiled? They had long ago outgrown the eternal present of youth, and I do not think the Church, or indeed any of the churches for that matter, adopted his slogan or formulated its missionary policy upon it. His book of the same period was indeed read, but which of us today would not sigh over its pages if we took it down from our shelves now? Am I mistaken in thinking that our seniors sighed over it when it was still damp from the printers? Some of them even may have put it down with a half-pitying smile. Age and experience knows so very much more than youth—and sees so very much less.

In the Church of the First Love it was the spirit of youth that accepted the lowly duty of serving tables, leaving those in authority free to give themselves for prayer and the ministry of the word. But in that daily distribution the spirit of youth came into contact with a wider circle and found new and unexpected opportunities of witness to the Light, the True Light that lighteth every man that cometh into the world.

It was the Spirit of Youth that deliberately drew upon itself the accusation of declaring that Jesus of Nazareth would destroy the Temple and change the customs delivered as Divine institutions by Moses. Youth has no love for compromise nor cares to soften down its statements. Stephen accepted the challenge,—this was indeed the supreme moment for which his whole life had been the prelude only. Throwing back his head he faced his accusers, and those who sat to judge him, gazing upon him, saw his face as it had been the face of an Angel. But they stoned him for all that, and his vision does not appear to have influenced the Pillars of the Church. The senior Apostle needed the threefold repetition of a trance vision before he could be satisfied that he might accept Gentile hospitality without scruple. Even then, if St. Paul's account of what happened somewhat later in Antioch is to be trusted, he was not absolutely convinced. But the clear youthful vision of Stephen had carried him far beyond the petty details of "kosher," meat. Ever and always the Spirit of Youth, raising itself a-tiptoe on the highest point of ground gained by past generations, strains upwards to behold the fair walls of the Heavenly City descending out of Heaven from God Himself, having the foundations not laid by earthly hands—so free for ever from the dead hand of the past and with its gates always open to receive all the glory and honour of the nations.

The Spirit of Youth is incarnate in Francis of Assisi and his little band of brothers, full of a new wine which cannot but burst the bonds which held and tied the cloistered monks. A monastery would be a prison to the little brothers of the poor and for a time youth preserved its freedom; and gave itself untrammelled to the service of the Crucified in the person of His Poor.

It is said that his first rule was no more than Our Lord's instructions to the Twelve when first sending them out two and two into every place where he himself would come. Think of it! Nearly 1,200 years later a set of men so youthful, nay almost childish, that they take the old words literally and without reservations without even a refuge when overtaken by age or sickness! Try and picture the perplexity of that eminent statesman and convinced believer in force, when faced by the claim of this crazy youth to follow whither his vision led him. It was obvious that Jounglour de Dieu, the Jester of God, would never turn into a sober-looking monk with a respectable monastery behind him. And who yet notwithstanding seemed to have roused a youth movement that was now spreading of its own momentum quite independent of its original inspirer. Mercifully old men, even if they do wear Papal tiaras, can still dream dreams. Innocent III dreamed he saw the little poor man upholding the tottering walls of the falling church and he gave his verbal permission which was all youth needed, since it has the present, and the future it leaves in the hands of God. But however willing the most powerful of all the Popes may have been to concede to youth the right to be youthful, the claims of the institution must tell in the end. Two great and good men, with all the sage experience of life that fitted them each to become Pope in his turn, and recognizing in Francis a messenger of God and in his movement God's remedy for the troubles of the time, helped the Saint to allow such modification of the expression in his order of obedience and poverty as were necessary when the movement grew world-wide—or—to put it in another way—Francis was, with great difficulty, brought to surrender the essential features of his bands of Little Poor Men and to make them accept the rule imposed upon him by a Papal Brief. The wise and experienced ecclesiastics who saw so clearly that dependence on the begging bowl must now be given up and that the Brothers must have some organized plan of maintenance and at least some simple provision of shelter from the weather were of course entirely and absolutely right, only, to the spirit of youth—forever and to the end pathetically dominant in Francis—it was the utter abandonment of that joyous child-like faith which had taken the Master at His word and lived as care-free and as unfettered as the birds of the air. To the end Francis kept the strength and enthusiasm of youth and the heart of a child. Yes; but it was a broken heart and all who love children know that there is no heart-break so pathetic as the heart-break of a child. But the authority of the institution was safe. The movement was well under control and less than a hundred years later Chaucer—kindly and genial soul who always sees the best in everybody—tells us in his portrait of the friar what had become of the order in England.

The Luther who nails his ninety-five theses to the Cathedral door is still young, he is still young when he stands and can no other in the face of all the pomp and power of the Empire, but the Church could not use his spirit in the thorough purging of manifest abuses which followed inevitably his ruthless exhibition of them, and when,

under the heavy hand of the German Princes the Lutheran Church was established it was surely not the spirit of youth that so firmly refused even to listen to the despairing appeals of the oppressed peasantry. The leaders of the new Church had kept youth well in check, no doubt in the best interests of the institution. Calvin, the real founder of the reformed churches, was far less troublesome to deal with than Luther, for he seems never to have been really young. From the first his naturally logical and exact mind as well as the piety of his mother and his early devotion to Theology redestined him to be the author of the Institutes, the founder of the Theocratic Commonwealth in Geneva and the inventor of the Puritan Sunday. It is, of course, a fable that his fellow-students at the Sorbonne nicknamed him the "Accusative Case" and it must be allowed that it was just that case which the University of Paris then most needed. The great churches which stand firm on Calvin's principles do not usually show that eagerness and ardent aspiration that we naturally associate with the Spirit of Youth. Livingstone was too young to remain a regular missionary. A certain ever-youthful missionary only just retired from ill-health, not age, told his venerable society some thirty years ago, when its council hesitated to sanction some departure from hallowed precedent, that they ought to change their shield and display the White Feather on a ground of blue funk. Unfortunately that is only too often the device with which age and experience confront the spirit of youth.

But, as a most pessimistic friend once said to me, "Thanks be, there are always the children." Yes; in spite of ourselves the world that really counts, for it is the world of the future, is always young. And looking back to other days I have known in my own land and here, and pondering what I read of new movements everywhere, I cannot help hoping that we of this age "upon whom the ends of the world have come" have learnt something that our fathers did not know of the reverence due to youth. Only a few days ago there was in our daily paper a striking quotation from a modern book pointing out that we were the first generation who in our own persons have experienced the changing and passing of institutions and principles for long ages unchallenged. The dizzy acceleration of pace of the world-thought currents in which we are all whirled along has at least meant that there is on longer an impassible gulf between youth and age. Youth, too, has become articulate as never before and the greatest religious movement of the day is essentially a youth movement, passing from continent to continent, sweeping through the closed systems of denominational divisions, calling into life some of the glad faith-fellowship of the Church of the First Love. It has grown far beyond the jurisdiction of any ecclesiastical institution. Many churches have opened their doors to the Groups but none have proposed to shackle them with the fetters of a rule. It is for us all humbly and thankfully to own its power and its source; and even if we may not, in honesty and sincerity, commit ourselves to its current, we may at least refrain from any belittling or attempt to check or hinder. So may the churches be enriched by all that the Spirit of Youth has to give.

Our Faith and Mission*

GORDON POTEAT

THE various religions of the world are all attempts to meet the needs of man. Man's needs are various. Man needs peace and inner harmony; man needs security in this changing scene; man needs something upon which to depend; man needs a stimulus to worthy action; man needs to be rightly adjusted to the universe, to God; man needs a way of life with his fellows; man needs purpose and goal; man needs comfort in sorrow and a way to overcome sin and suffering. The difference between the religions of the world is, at least in part, a difference as to what are the most important needs of man. One religion emphasizes one need as supreme, another fastens upon another need as of greatest moment. For example, pain and suffering and the need for inner peace is the phase of life upon which Buddhism concentrates. Mohammedanism, on the other hand, emphasizes man's need for security which is secured thru submission to God. Confucianism concentrates upon man's relation to man. Taoism emphasizes cosmology, man's relation to the universe. Other illustrations might be given from modern "religions." Spiritualism, for instance, is most concerned about comfort in sorrow. But where one phase of human need is emphasized in one religion, other phases tend to be obscured. In Buddhism the individual's need for peace is recognized, but the social side of human life tends to be neglected. In Confucianism, morals are emphasized, but the need of man for a transcendent center and purpose in life is overlooked.

Now it is the particular claim of the Christian religion that instead of meeting man's needs from one side or another, it meets man at all points of his need and combines into an harmonious whole all the elements of man's life. Paul, who was a seeker for truth and reality, a student of religion and ethics before he became a follower of Jesus Christ, was unable to achieve an integrated life, but when he came into touch with Christ he found in him the fulfillment of all his longings, the completion of all his desires. And so he declares in Colossians 1:19 that "it was the pleasure of God that in him (Jesus) should *all the fulness* dwell and through him to reconcile *all things unto Himself*." In Christianity there is inward peace: "Come unto me all ye that labor and are heavy laden and I will give you rest." But there is also stimulus to action, to service: "Seek ye first the Kingdom of God and His righteousness." In it is security, in the providence of God, our Father, but this is saved from passivity or fatalism by the responsibility which is placed upon man: "If any man would come after me let him take up his cross (that burden of responsibilities which the ordinary man will not assume) and follow me." In it is obedience: "Do whatsoever I command you" but also there is independence: "Ye shall know the truth and the truth will make you free." There is emphasis upon

*Digest of an address given in Chinese to the Nanking Christian Students' Union in Ginling College chapel, Nanking.

man's relation to the supreme reality, God: "Thou shalt love the Lord thy God with all thy heart, soul and mind," but at the same time and in closest connection there is insistence upon the highest standard of ethical relations with our fellow-men; "Thou shalt love thy neighbor as thyself." In it is both self-discipline and self-realization: "If thy hand offend thee cut it off"—"I am come that they might have life and have it more abundantly." The extremes of aceticism, on the one hand, and Nietzscheism, on the other, are avoided in a harmonious development.

A further illustration of this completeness may be seen in the marvellous variety and comprehensiveness, as regards human experience, evidenced in Christian hymns. The Christian hymnology reflects the many-sided, all round completeness of the Christian religion. These hymns range from "Peace, perfect peace, in this dark world of sin" to "Onward Christian soldiers, going as to war": from "Still, still with Thee, when purple morning breaketh" to "Rise up, O men of God! His Kingdom tarries long. Bring in the day of brotherhood and end the night of wrong": from "The sands of time are sinking, the dawn of heaven breaks" to "Where cross the crowded ways of life." Is there any phase of human life which is not encompassed in the Christian hymnary?

Now it is the Christian faith that Jesus Christ is sent of God to answer and fulfil the needs which the other religions express and illustrate in their reaching out for truth. The religions of the world represent man's insatiable spiritual hunger; Jesus Christ is the Bread of Life. Jesus did not come to destroy these attempts of man after truth, but to fulfil them. (Mt. 5:17) "A smoking flax will he not quench, nor break a bruised reed." Not to compete, but to complete he came. And the perfection of Jesus is the perfection of symmetry. He was both a mystic and a man of action, one who spent a whole night in prayer and meditation, but who also participated fully in the daily life of men, a friend of publicans and sinners. His was the life of full integration. "We see in him a really unified personality, utter sanity and balance and harmony of mind, freedom and control, intense vitality and complete self-mastery, triumphant adequacy in the face of the worst that life or death could bring." To what experience of life was Jesus a stranger? Is it not true as Paul says that all things are summed up in him? (Eph 1:10)

But it is very difficult for the minds of men to take in Christianity in its completeness. Instead of grasping the all-round perfection of the truth, in the course of Christian history, one group of Christians has fastened upon one partial phase of Christian faith and life, another group has emphasized another, and sects have been born. Just as the different religions have emphasized partial aspects of life, so different Christian groups have tended to biased and partial conceptions of Christianity. Paul saw this tendency in the beginning and so, in writing to the Ephesians, he prayed that they might "apprehend with *all the saints* what is the *breadth and length and height and depth* and to know the love of God that passeth understanding" (Eph 3:16). Some Christians fix upon one dimension, others emphasize another, but the Christian faith in reality

comprehends all phases. And it should be the mission of the Christian Student Movement, which is now developing in China, and in which are represented a great variety of groups of Christians, to seek to understand the Christian religion in its many-sided richness, to comprehend the meaning of Christ for humanity as he touches us at every point of our need, and to demonstrate to their fellows in China how Christ fulfils all their age-long quests. Such a demonstration would ultimately influence Christianity throughout all the world.

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The Widening Way*

JOHN FOSTER

I. LEGEND AND FACT

EVERY Englishman wishes to believe that King Alfred did burn the cakes, that Canute did order back the sea, that Robin Hood had all the deeds of chivalry to his credit that the ballad makers have given him. An historian who discards all the cherished legends of our school-days we regard with as much disfavour as a too careful nurse who picks all the plums out of the children's cake.

The legends of the Apostolic Age were meant to enhance the dignity of the Church in this place and in that. It was great glory to be able to claim that one's See was of Apostolic foundation and local churches competed for ownership of the Apostles like women at a bargain sale. Since twelve were not sufficient to go round, other stock was added—the names of early followers of our Lord. These stories still live on.

In the West Riding of Yorkshire, where romance is not supposed to flourish, I found a young woollens' manufacturer planning to spend Easter at Glastonbury that he might see the flowering thorn. I picked up a book by a reputable New Testament scholar in which he tries to show that there might be historic fact behind our British legends of the Holy Grail. So hardly do we part with our romances! And it is well. For it shows that we are children at heart. We should like to believe that the blessed Cup did come to our own shores, that a branch like the crown of thorns was planted beside the wattle church, and that he who brought both the Grail and the Gospel, planted the thorn and Christianity itself, was none other than St. Joseph of Arimathea, his hands still fragrant from the ointment and spices; his eyes still shining with the vision at the vacant tomb.

How did Christianity first come to China? Here, at the other end of the world there are legends to capture us with their glamor. There is the story, known to all Chinese, of the vision of the Emperor Ming, about the year 61 A.D.

*This is the first of four addresses given in Union Church Hongkong, during the summer of 1935. The others will be published in subsequent issues.

"On the fifteenth day of the first moon, the Emperor saw in a dream a man whose appearance was that of radiant gold like the sun, and whose stature was more than ten feet. This man entered the King's palace and said, 'My religion shall spread abroad in this country.'"

The Emperor sent eighteen men travelling westward. They were absent three years and reached as far as Magadha, south of the Ganges. They brought back with them an image of the Buddha and some Sanskrit books.

We, too, should like to believe this legend. And, which is but little harder, to believe that the message was true, and only its interpretation mistaken; just as the Magi were mistaken when they sought the newborn King in the palace of Herod. The truth was not in India, though even then spreading India-wards from Palestine. These wise men from the Far East should have found as answer to the dream of Him whose countenance is indeed "as the sun shineth in his strength."

Then there is a legend recorded by Jesuit scholars since the days of their early missions in the East. According to them the pioneer of the Christian Church in China was none other than St. Thomas the Apostle. They quote the breviary of the Syrian Church in South India, which still claims St. Thomas as its founder:

"By St. Thomas the delusion of idolatry was done away in India.

"By St. Thomas the Chinese and the Ethiopians were turned to the truth.

"By St. Thomas they received baptism and believed, and confess the Father, Son, and Holy Spirit

"By St. Thomas the Kingdom of Heaven has been extended even to China."

Again in their service for St. Thomas' Day the anthem runs:—

"The Indians, the Chinese, the Persians, and the island peoples, offer their adoration to Thy holy name in memory of Thomas."

Thus, according to the legends, while he who buried the dead Lord crossed the sea to distant Britain, the disciple who had said, "Let us also go that we may die with Him," braved the dangers of mountain and desert, on towards India and China. He who owned the vacant tomb went forth with his vision to the bounds of the West. He who doubted till his fingers touched the nailprints journeyed with his new-found certainty towards the farthest East We should like to believe it.

But the legends have to go, in China as well as in the West. That story of the Emperor Ming, even if true, has nothing to connect it with Christianity except the chance that it refers to the first century of the Christian era. We know on the other hand that there was in China some knowledge of Buddhism from the time of Chang Chien. He in the reign of Mithridates II visited Parthia, and

from India brought back stories of the Buddha's great golden image. Such travellers' tales are doubtless the stuff this dream is made of. The other tradition relating to St. Thomas comes from a mediaeval service, compiled too long after the event for its evidence to have any value.

Fact is stranger than fiction. Legends are gilded with romance but history hides pure gold but a little depth below the surface. We still prefer the Palace-of-Herod theory to the fact of the peasant home at Nazareth. We try to make God work in a spectacular way, and forget that it is an adulterous and perverse generation that seeketh after a sign. Our favourite stories make too much of miracle. Real history shows the value placed by God on the come-day-go-day life.

With regard to Britain, that which replaces the many legends, is a theory based on knowledge of communications. In the eastern lands of the Roman Empire, that is Palestine, Syria, and Asia Minor, Christianity had already won its widening way by the end of the first century. Marseilles was a Greek colony, still largely Greek even under the Romans. It was in close touch with the life of the eastern provinces. And we know that south-west Britain was in regular contact with Marseilles. It seems reasonable to suppose that, at any rate in the second century, Christianity reached Britain through such trade connections. The changing garrisons of the Empire may also have carried the good news.

It was almost certainly by the commonplace business of everyday affairs that Christianity first reached our islands. It has always seemed to me more truly romantic to have as our pioneer a common soldier, doing common garrison duty for the Empire, and the while serving the King of Kings in his heart; or an ordinary merchant buying ordinary Cornish tin, and displaying the Pearl of Great Price as the merchandise of his life.

And what of China? The good news of Jesus Christ spread quickly into Central Asia. The Church was planted in North India about the same time as in the British Isles, before 200 A.D. Its progress eastwards was not by anything so (to us) imposing as the mission of an Apostle. Nor was it by means so miraculous as an Emperor's dream. Again we find the humdrum fact that Syria, the scene of Christianity's earliest victories, was the great centre for Roman trade and politics with the East.

Trade and political connections even with China are undoubted. China was shut in on the West by the highest mountains of the world and one of its most terrible deserts; on the south by the most treacherous typhoon-swept sea. Yet Latin writers record that Chinese silk was favoured by the wealthier ladies of Roman society from the time of Julius Caesar onwards. They used to import the precious material from this distant land, and then reweave it mixed with other threads. The result was a cloth almost transparent. This valuable bit of historical evidence has survived in writings which criticize the immodesty of the new fashions! By 100 A.D. the

import of silk—there was so silk other than that from China then—was the basis of a growing trade between Rome and the Far East.

Chinese records add their evidence. The History of the Later Han says that trade with Ta Ts'in (i.e. the Roman Empire, or rather its eastern end, Syria) was in the hands of the An Hsi (Parthians) "till the ninth year of the period Yen-hsi (166 A.D.)." That year "the King of Ta Ts'in, by name An-tun, sent an embassy to China." The sound of the two characters used, and the period referred to, fix the meaning beyond doubt: Marcus Aurelius Antonius. After this embassy, Chinese junks carried the silk to Ceylon, and were there met by ships from the Persian gulf. From Seleucia it travelled overland to Antioch.

Christianity spread to India before 200,—and to China *when*? We only know that before the first missionaries arrived there was some knowledge of Christianity upon China's frontiers and even in China's capital. I have mentioned these trade connections because I am convinced that Christianity was introduced to most of its future centres by the ordinary contacts of life in a world which even then was strangely bound in interdependence. We need not sigh for romance, whether it be for St. Joseph of Arimathea or for St. Thomas the Apostle. Romance is *ours*—who live a life more international and interdependent still.

These first contacts produced little that was to last, except as preparation for something greater. In Britain the Anglo-Saxons, savage heathen tribes, were soon to invade and destroy the greater part of the first Christian Church. Christianity came back to our land, through Ireland to Scotland, through Scottish missionaries back to Northern England (England not Britain) in the year 635.

In China, though Christian merchants and travellers may well have passed that way before, the band of monks, who first founded the Church, came that very year, 635.

Thus 1935 is, to Chinese and British Christians alike, a notable occasion, it marks the thirteenth centenary of St. Aidan's coming to England, and of Bishop Alopen's coming to China. As we continue this subject, we shall review in outline the story of what is really for both races the beginning of the history of the Christian Church.

But never forget, Christianity before it is an institution is an infection—something caught from everyday life. It was thus that it first spread, East and West.

And here are we, engaged in the same task of earning a living, the same daily exchange of goods, and—whether we know it or not—the same exchange of faith or lack of faith. Have you seen the romance, the romance of Christian living? Or have times changed and our hearts grown smaller?

God be merciful unto *us*, and bless *us*,
And cause His face to shine upon *us*;
That thy way may be known upon earth,
Thy saving health among all nations.

A Chat With Buddhists

F. S. DRAKE

PASSING through Tientsin one day last spring, I went into the China Y.M.C.A. for my evening meal. An old man, with venerable bearing, and long white beard, like a Chinese edition of Father Christmas, entered and sitting down opposite to me, ordered a bowl of food. He looked so grand and kindly, that I could not help addressing him with the usual polite phrases: "Your honourable name?" "Your great age?" He was eighty-three, he said; but added hastily that he would rather he were dead. This was an unexpected observation from one who looked the embodiment of healthy and happy old age; so I enquired in some surprise, Why; had he no sons? Was there no one to support him? His son was dead, but he had a grandson, who took care of him. It was not his personal affairs that troubled him, but the condition of China. Never had things looked so bad. He saw no hope. And the rest of the world was not much better. He wished he were dead.

I looked at him carefully, and judged him to be a man of the old scholar class, who had probably held official positions, and who would be acquainted with the classical lore of China. So I put out a feeler to explore his mental background. "I perceive," I said, "that you are a scholar, and you must be well acquainted with ancient books; you remember that in the Book of Changes there is a diagram called 'The Return,' which indicates that when the cold of winter is at its height, the warmth of spring is already returning from beneath; and that when affairs are as bad as they can be, the beginning of better times is already at hand. The darkest part of the night is just before dawn. So do not let the present bad conditions make you entirely hopeless. "Ah!" he replied, "I used to read those books, but not so much now; I am a Buddhist."

My feeler had given me a clue; so I tried another. "A Buddhist? Are you a member of the Buddhist Laymen's Association?" His face lit up at once. "Yes; but how did you know?" "I thought you looked like one," I said. "Strange", he replied, "I have only just joined." But I had evidently stumbled upon his chief interest; for with face still radiant, he continued;—"To-night we have a great function in our Association, would you like to come and see it?" "What is it?" I asked. "We have invited a company of priests from the sacred Wu T'ai mountain to chant charms for exercising demons. They will chant each night for a week, commencing at eight o'clock to-night. If you are willing to come, it is time we were off." "Where is it to be?" I asked. "In a temple only five minutes walk from here."

I was at his side in a minute. He soon left the brightly lighted main-street, and led the way through dark and narrow by-ways. We heard the hollow boom of drums and trumpets. "They have already begun," he said. We rounded a corner, and in an open space before the temple gates a number of motor cars were drawn up. We

went in. Well-dressed men wearing silk badges of various kinds were going in and out; they all cordially greeted my guide. We passed through the outer court, and entered the second gate. A brilliantly lighted courtyard opened before us. On each side were the waiting rooms; the gate by which we had entered was on the south; the temple hall was on the north, in front of the temple hall a richly panoplied image of Buddha had been placed, with a table of offerings of fruit and incense before it. The priests in their robes had just entered in procession, and were standing two and two before the table, playing upon their musical instruments. Two laymen, with the palms of the hands placed together in the attitude of prayer, brought up the rear.

The priests advanced and took their seats, three on each side of the table; one took up his position at the great drum on one side of the court; the leader mounted a kind of throne that was set facing the courtyard behind the image of Buddha. The two laymen advanced to the table and went through various prostrations, then stepped back and stood with the palms of their hands pressed together.

The audience was ranged on either side of the courtyard—the men on the right and the women on the left. All were exceedingly well-dressed, and evidently of the higher classes. I was ushered to a seat on the right, and immediately a number of laymen came round to offer greetings, give information and ask questions. "You see those two laymen performing the prostrations," they said, "the one on this side is Mr. Chin Yun-peng, a former premier of China. He is now an ardent Buddhist, and the president of our Association. The Association has only been founded one year, but it already has one hundred and fifty members. Marshall Sun Ch'uan-fang is one of the members, and an office bearer too. This temple is our headquarters. We are going to open a book-shop soon for the selling of Buddhist books."

The priests had now begun to chant. The leader on his throne, crowned like a Bodhisattva, recited several sentences in a long-drawn and conventional manner very difficult to follow; the priests at the table with their books open before them chanted the response; the priest at the drum punctuated with drum-beats.

A young man with dark glasses and pleasant face set himself beside me and said, "Can you speak English?" "A little," I replied. He then addressed me in English and continued to do so for the rest of the evening. "I am a clerk on the railway," he said, "I find Buddhism very helpful. I spend two hours a day in meditation and reading of the Scriptures. Do you understand the meaning of this ceremony? No? I will explain it to you. Once Buddha was beset by the King of the Demons, and he frustrated his attacks by the recital of charms. We are now reproducing what happened on that occasion. I will get you a book and then you can follow." He disappeared for a minute, and returned with a copy of the book from

which the priests were chanting, and opened it at the place. "A-n-d—B-u-d-d-h-a—s-a-i-d—" drawled out the priest on the throne. "You see," said the young man, "we are chanting the same charms that Buddha used; and as they were efficacious then, so they are efficacious now; if we chant them they are efficacious to suppress our evil desires and to purify our hearts. I am very fond of chanting charms. I do so every day." And thereupon he joined heartily in the one the priests were then chanting. I glanced at the book. The charms consisted of long strings of meaningless sounds. They were the translation into Chinese of the original Sanscrit sounds, but without any attempt to give the meaning. This was the way in which the Buddhist charms of India were translated into Chinese hundreds of years ago. And so they remain to-day, and form one part of the Buddhist discipline, fulfilling the function explained by the young man at my side.

An hour or two passed. "We shall not finish until after eleven o'clock," said my friend, "but we should like you to see the temple hall before you go," he added. We rose and made our way to the hall. It was a long room divided cross-wise into three compartments; the centre compartment was the shrine; here were three new gilded Buddhist images, canopied with silk, and with offerings and incense before them. We passed into the side compartments. The walls were completely hung with long scroll-pictures, newly painted, representing various Buddhist subjects; before each was a censer with a stick of incense, and a colored electric light bulb. "What do you think of these pictures?" my friend asked, "we had them specially painted, and they cost us \$300 (silver). This whole series of meetings is costing us \$500 (silver). Look at this picture of a wolf seizing a ram. It means that if people kill others, in the next life they will be like this ram, and will be killed by some other wild animal. The world is again on the verge of war, and we must do what we can to prevent it; but the secret lies in getting rid of Desire. If we let Desire rise in our hearts it will inevitably lead to wars. We desire what the eye sees, and the ear hears, but we must learn to get rid of it. All other means of social service and philanthropy, including those which you Christians practise, are superficial. The root of the trouble lies in the desires that rise in the heart."

My old friend of eighty-three now joined me and offered to take me home. On the way he said, "Come again tomorrow at half-past four. We have a very special meeting then, when we are receiving members into the Buddhist Church. I thrilled with the prospect of seeing this, and hastened through my business of the next day, so as to be at the temple in time. The old gentleman, however, being a new member, had evidently over-stepped himself, for when I arrived at the gates, I was hastily led into a side-court, with the excuse that there was no room to sit in the main court, where the ceremony was about to proceed. I soon found that the real reason was that only the initiated were allowed to witness the ceremony. I regretted not seeing this, but there was compensation.

For the room to which I was taken was full of members of the Laymen's Association, who once again were eager in their greetings and in their explanations, which was what I really wanted.

One immediately presented me with a book which he had written explaining Buddhism, and which he had printed at his own expense. I have just glanced through the preface to-day: he tells how he was a military man, until he met someone who showed him that the true life does not consist in outward activities, but in the stillness of the heart at rest; and so he has passed over into Buddhism. The same man then took a pen and paper and began to demonstrate with mystic characters and diagrams the meaning of the Buddhist faith. "Then you see, we arrive at last at the Perfect Wisdom, the Buddha-Nature," he said. "That," I suggested, "is very much what we Christians mean by 'God.'" "Yes," said another, "but Buddhism goes much deeper than Christianity." "Christianity," said a third.....and thereupon began to say what he considered to be the Christian teaching about certain aspects of life. He did not show a very deep knowledge of Christianity, but it was deeper than I expected; so I asked how he came to know so much about it. "Oh," he said, "I was a Christian once." "So was I," said another, "and I still revere Christ, but I find Buddhism goes much deeper, is more radical, and more satisfying than Christianity. I have studied every religion and every philosophy that I have come across, and I find none so satisfying as Buddhism, with its deep analysis of the nature of the mind and of the Universe, with its radical cure of all ills by the elimination of Desire; the world is in a terrible condition, and only through this radical cure can it be saved. We hope you will explain this to your people."

So we talked on. I was there to learn, so I did not argue. The ceremony ended. The eminent monks and laymen in their robes entered the room where we were sitting. They all showed the same earnest belief that they had found the secret of life and of the world's problems, and the same enthusiasm to propagate the remedy. One, who had invented a diagram to illustrate the teaching of a famous Buddhist book—"The Awakening of Faith"—written about the time of Christ—snatched five minutes from the busy duties of the day to explain it to me. It showed how from the original state of Enlightenment, through the influence of ignorance, minds became obscured, so giving rise to the whole world of things, as they appear to us; and how when Enlightenment is attained again, the unreality of things as they appear will be manifest, and the Eternal Reality alone will remain.

One fine looking gentleman, with striking clear-cut features, sat down opposite to me, and began to ask questions about the progress of Buddhism in Europe. This was Marshall Sun Ch'uan-fang who was a leading military figure during the former years of civil war, but who had retired from public life, and like so many other public men in China, was devoting himself to Buddhism. He told me that his son was a student in our University, and took a piece of paper

to write his name for me. I value that scrap of paper with its large artistic characters dashed off with the brush in the black ink, for the hand that wrote it is no more. Six months later the Marshall was assassinated as he knelt at prayer in that same temple hall. It was a case of revenge. During his military days he had caused the execution—rightly or wrongly we do not know—of a certain general. That general's eldest daughter, now a woman of about thirty, married and with two young children, had vowed to avenge her father. Having learnt that the Marshall had become a member of the Buddhist Laymen's Association, she also joined, and learnt his appearance and movements. Then, when opportunity offered, she shot him as he knelt. She walked to a telephone office, and telephoned the deed to the police. In the Tientsin District Court she was sentenced to ten years' imprisonment. In the Hopei Higher Court, to which she appealed, this sentence was reduced to seven years. The Judge remarked that this reduction of sentence was based on the fact that the motive of the crime was in revenge for her father's death and that her father was illegally executed. She has now appealed to the Nanking Supreme Court.

So I set this tragic ending alongside of the aspirations and ideals, and the high moral purposes, expressed in these conversations. For they are all a piece of real life: human aspiration and endeavour alongside of human frailty and sin.

Some think these Buddhist gentlemen are little more than a political clique—representatives of the old regime who are now out of office, and amusing themselves or caballing together in this way. From my observations this is a wholly inadequate explanation of the movement. It is true that they are often men of the old regime, and that Chinese officials out of office, and especially military men, have a way of consoling themselves with Buddhism. Nevertheless, when one watches these men at their devotions, when one hears them speaking about the evils of the world, and especially of the war atmosphere into which the world is now plunged, and when one considers the large sums of money they are devoting to charitable purposes, to long series of public lectures and to the printing and free distribution of Buddhist books, one cannot but realize that there is a deep religious urge behind this movement. One cannot but honour and marvel at the enthusiasm and high purpose of these newly awakened Buddhists, and one cannot but lament one's own slackness and lack of moral earnestness in face of the world's crises.

At the same time, when one follows the Buddhist writings through their subtle analysis of Reality, till there is no Substance, no Self, no Thing, no Subject, no Object, no idea of an Idea; and when one thinks of their radical cure of no Desire; while gladly acknowledging the fine influence and uplifting effect of their spirituality and selflessness, one cannot but feel that Reality itself has slipped through their fingers, and one turns back with fuller belief to Him Who has the secret of life, in Whom every Self can become New, and in Whom all Desire is purified.

Pacifist and Socialist Intellectuals in "The Warring States"

(A Postscript to "The Social Teachings of Meh Tze")

L. TOMKINSON

AMONGST modern Chinese scholars there has been a noticeable fall in Meh Tze's stock during the last few years. One might be tempted to regard this as the result of that recrudescence of militarism which, in this country as elsewhere, is so marked a characteristic of this decade; though it must not be forgotten that Meh Tze had nothing to say against defensive warfare. It is more probably a natural reaction (already noted by Mr. Ch'en Chu 陳柱 some years ago) against the perhaps excessive attention and adulation which marked scholars a decade or two ago. In any case there seems now a tendency to rank higher than their master some of Meh Tze's disciples (that term here denoting merely later writers and philosophers influenced by him), partly it would seem because they are free from any definite taint of religion.

Sung Ching (宋經 also 宋鉞) is perhaps the most outstanding of these. Though our knowledge of him is dependent on the references to him in the works of unsympathetic critics he emerges from a study of these as one of the greatest pacifists of history. The most friendly of these critics is the author of the "Tien Sha P'ien" (天下篇), appended to Chuang Tze. Here is his estimate:

"Not to be bound by customs nor to be deceived by material things, not to be reckless in one's conduct to others, to desire the peace and security of the world so as to preserve the life of the people, to be content with sufficient for the necessities of oneself and of others, thus to purify the mind; this was the practice of those who of old followed the Tao and it was also the practice of Sung Ching and Yin Wen, who hearing of this way of life delighted in it. In their intercourse with others they began with discrimination and tolerance, in discussing the inherent tendencies of the mind they called them the action of the mind. By affection they sought the harmony of all within the seas. It was their sincere desire that such should be the ruling principle everywhere. They considered that there is no shame in being over-reached. They sought to save the people from fighting, forbidding aggression and stilling the clash of arms, that they might save the world from war. For this purpose they travelled all over the world proclaiming their doctrines to the rulers and instructing the people. Though the world might not accept their teaching they kept firmly to it and would not give up. High and low were bored at seeing them, but they insisted on interviews. Nevertheless they acted too much out of regard for others and too little out of regard for themselves. So they said 'harden the feelings and desires until five sheng of rice is enough—I fear the teacher would not eat his fill—but the pupils though they were hungry yet would not forget the world and would have no rest day nor night.' Again, they said 'Is it essential that we should survive? Would we not be proud to be saviours of the world?' And

again, 'The ideal man does not carp and cavil and does not confuse outward things with his inner self.' They held that it were better to cease anything that was not of benefit to the world. They regarded the prohibition of aggressive warfare and the disbandment of troops as the outward aspect, and the diminishing of feelings and desires as the inward aspect. In matters great and small, in detail and in general this was the sum of their activity."

Hsüntze is definitely less sympathetic. In the chapter "Against the Twelve Philosophers," Sung Chiang is coupled with Meh Tze in the following diatribe: "These did not know how to unite the empire or how to establish the power and reputation of a state, they honour utility and exalt economy, but confuse the distinctions of rank—they are not equal to determining distinctions, and so there is no ruler to govern his subjects. Yet what they support seems reasonable, their teachings are plausible, sufficiently so to deceive the ignorant multitude—such were Meh Ti and Sung Ching."

Hsüntze's chapter on "Rectifying Theories" (正論) ends with a section which Homer Dubs describes as a "discussion with two or three of Hsüntze's disciples." It begins thus: The Philosopher Sung Tze said, 'To see clearly that there is no shame in being insulted will cause men not to fight. Men all regard meeting with contumely as shameful and therefore fight; were they to know that to be insulted is not shameful then they would not fight.'

To this Hsüntze's reply is, "According to this do you also consider that man's emotional nature is such as not to hate insult?" And Sung Tze—or his disciples—answer, "Men hate it and yet it is not shameful."

Hsüntze meets this with a discourse, which begins, "In that case they won't get what they want. All men's fightings must be explained as a result of disliking, not of a sense of disgrace," and in support of this he gives the illustration of a householder fighting a burglar.

Later, Hsüntze again repeats the same famous aphorism of Sung Tze and endeavours to refute it by reference to what the Sage-Kings regarded as glory or shame. He then takes up the other concept on which Sung Tze bases his pacifist propaganda:

"Now the philosopher Sung Tze takes a different stand, just as by suppressing his feelings he thinks to change everything in one morning—even as if one were to fill up seas and rivers with a clod of earth, or as if a dwarf were to carry T'ai Shan and thus should fall and be crushed to bits—you students who delight in Sung Tze, I need say no more, I fear you are likely also to come to grief!"

He is more specific in his concluding section as to the precise nature of this other error of his oponents: "The Philosopher Sung Tze says, 'Man's instinctive nature craves little yet everyone regards his own instinctive nature as craving much—this is an error.' So he gathers together his troops of disciples, debating with them his teaching, making his views clear by illustrations and special terminology, so as to make men know that their instinctive nature craves little."

Hsüntze's line of refutation is to ask whether this means that the senses do not desire much color, sound, taste etc., and Sung Tze or his disciples (for the two philosophers were not contemporary) reply "Man's instinctive nature really is thus."

Hsüntze objects that men's desires, their likes and dislikes are desirable from the standpoint of society since only through them can the rewards and punishments on which good government depends become effective. He concludes with the observation, "The Philosopher Sung Tze is severe and strict and delights in preaching, he gathers together disciples and sets up schools and produces texts; but his teaching cannot escape the criticism that it regards the highest degree of good government as the extremest disorder. Is not this utterly excessive!"

It is natural that so thoroughgoing a believer in the totalitarian state as Han Fei Tze should have no use for such a pacifist. The "Sung Yung" in the following passage has been generally identified with Sung Ching:

"The arguments of the Philosopher Sung Yung (in contrast with the harsh views of Ch'i Tiao just set forth) speak against fighting and maintain that the enemy should not be pursued, that there is no disgrace in imprisonment and that to meet with insult is not shameful. The princes of today regard him as broad-minded and honour him. Those who approve the incorruptibility of Ch'i Tiao denounce the kindness of Sung Yung, while those who approve the broad-mindedness of Sung Yung denounce the cruelty of Ch'i Tiao. Now broad-mindedness on the one hand and incorruptibility on the other, kindness and cruelty are summed up respectively in these two philosophers, and yet the princes honour both at the same time."

There is also a very interesting reference under this name in the first chapter of Chuang Tze:

"The Philosopher Sung Yung would merely smile. If all the world praised him he gained no encouragement, if all the world blamed him he suffered no discouragement. He fixed the function of the inward and the outward, and discriminated the limits of glory and shame. Of such men there have been few in the world, yet he did not seem able to establish his teaching."

Finally there is the well-known passage in Mencius in which that would-be upholder of Confucian orthodoxy, meeting Sung Tze on his way to try to persuade two princes who were mobilising against each other to withdraw their troops, denounces the utilitarian argument with which the pacifist proposed to gain the attention of the two not very philosophic war-lords.

In spite of this incident, however, it is clear from the other quotations given above that Sung Tze's special claim on our attention is due to his having found a psychological basis for his pacifism which Meh Tze had perhaps overlooked. His pacifist system was based on two main pillars. The first was the realization that to meet with insult and contumely, to be over-reached, even to be imprisoned is in no way shameful. Here he strikes at the root of the innumerable wars for the sake of prestige. It may be noted,

too, that this line of argument retains its cogency against wars which are not strictly aggressive, so that it may be possible to regard Sung Tze as in this respect a more thoroughgoing pacifist than his Master.

The second pillar of his system is the claim that the really innate cravings of human nature (excluding all those derived from habit, imitation, etc.) are few and limited in their scope, that in fact with a little mental discipline men can be satisfied with but very little. This teaching was aimed at the removal of all those inordinate desires, all the entirely superfluous greed, which leads acquisitive societies into war.

We may note here in passing the suggestion that in arriving at these conclusions Sung Tze owed something to the teaching of Yang Chu on the inviolability of the individual personality. He has thus been credited with reconciling the apparently contradictory schools of Yang and Meh. His immediate successors, however, seem for the most part to have had no reservations in calling him a Mehist, and though perhaps many of them would have regarded that as a title of opprobrium he certainly would have felt it no disgrace. For our part we may well be grateful to them for saving their great opponent from oblivion. As for the work of eighteen chapters attributed to him in the classified lists known as the *I Wen Chih* (藝文志) of the *Han Shu* (漢書)—where he is quaintly classified as an anecdotist (小說家) and follower of the Huang-Lao School—this has long since been lost.

In the passage quoted above from the T'ien Sha P'ien, Yin Wen is associated with Sung Ching as a pacifist propagandist. It is true that he is better known as a Logician and even as a Legalist; the latter school developed a pronouncedly militarist trend. However, there are at least some passages in the fragment which has come down to us under his name, which have a slightly Mehist rather than a typically Legalist flavour. There is a hesitancy and reluctance as to the use of force in the following passages, which would have found no place in the theory of a Legalist of Shan Yang's type:

"When the Tao is not sufficient to give good government then law must be used; when law is not effective, policy must be used; when policy fails to effect good government authority must be used, and when authority fails force must be used; but when force has been used there must be a return to authority and then to law and finally to Tao."

And again more specifically: "Wherefore when good government is lost depend on laws, and when laws fail depend on troops, but this is only to put an end to disturbance and does not mean that one should cling to force, for the weak can overcome him who clings to force."

Further, as far as the relationship of individuals is concerned, he attributed a pacific object to the establishment of laws: "The sages set up law in order to regulate differences, so that the wise and the dull should not despise each other, so that the able and the incapable should not set each other aside; thus the work of the able and the incapable will be regarded as of equal value, and the wise

and the dull will equally use their minds. This is the way to bring about the utmost good government.

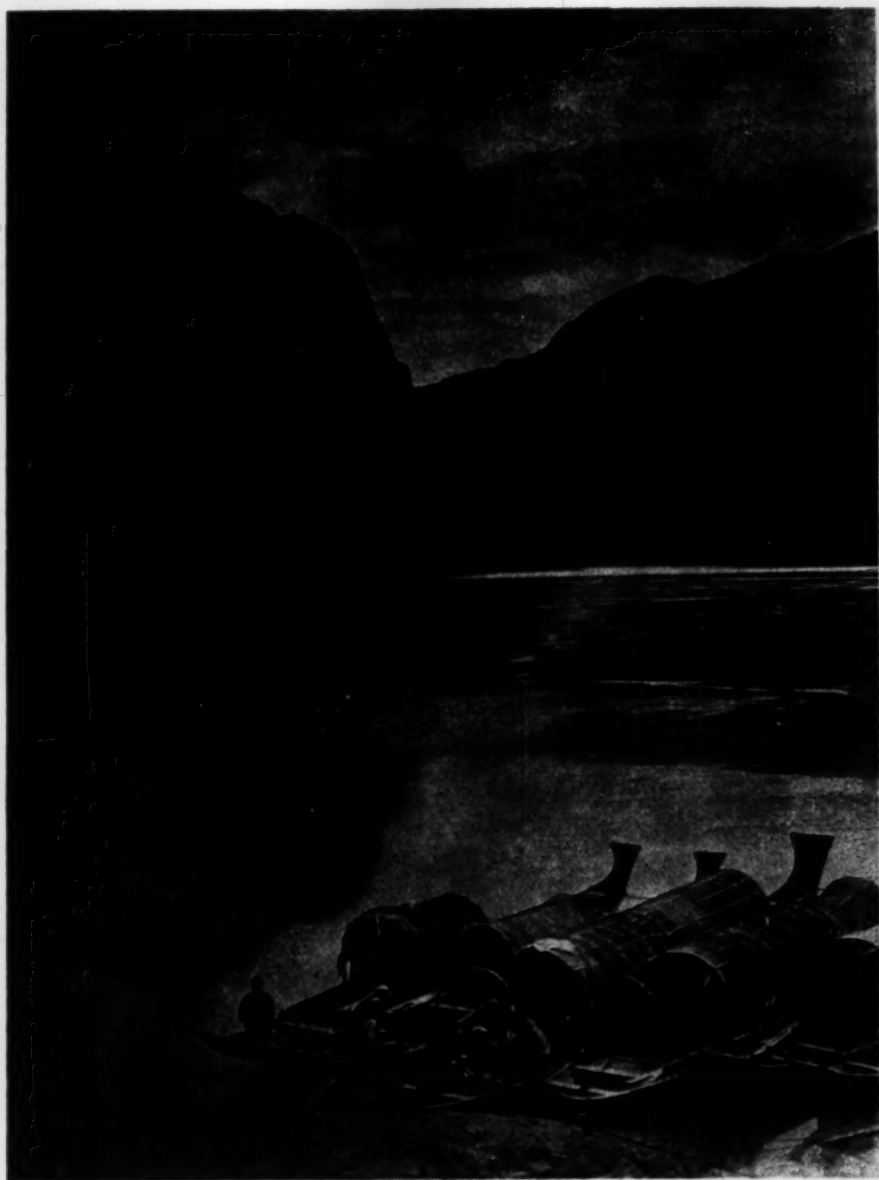
A recent writer Chin Shou Shen (金受申) notes that unlike other Logicians and Sophists to whom parts of his work bear a superficial resemblance his discussions always have a practical aim—the removal of the strife caused by confusion of terminology and thinking. He also quotes this passage: "Charity, justice, etiquette, music, terminology, laws, punishments and rewards were the eight techniques employed by the Five Emperors and the Three Kings to govern the world. Charity, to accord with the Tao; justice, to give the people what is appropriate; etiquette for functioning; music for harmonizing; terminology for rectifying; the law for equality; punishment to act as a deterrent; and rewards for encouragement."

The same writer, however, points out that Yin Wen held that punishments carried to excess would produce the opposite effect from that intended. Finally we must note that both Kung Sung Lung (公孫龍) and the Lu Shih Chun Chiu (呂氏春秋) refer to him as a preacher of the doctrine that "there is no disgrace in being insulted."

The most prominent of the pacifist intellectuals who remain to be considered was Hui Shih (惠施), better known though he is as a Sophist than as a Pacifist. Here a few words can hardly be avoided on the highly controversial subject of the relationship of the Sophists and Logicians to Meh Tse and his disciples. Later researches on the part of various Chinese scholars, such as Ch'ien Miu and Chang Hsuen (張煊) have not completely sustained the thesis Hu Shih propounded in "The Development of Logic in Ancient China" and his "Outline History of Chinese Philosophy," that there was a group of scientific and intelligent scholars who styled themselves "Neo-Mohists," to distinguish themselves from the stupid and ignorant religious Mohists, and that they were entirely responsible for the chapters on Logic under the name of Meh Tze commonly known as the Meh Ching (墨經). Much of this controversy centres in this paragraph in the T'ien Sha P'ien:

"He (Meh Tze) caused the Mehists of after ages to wear coarse woollen clothes (not hair shirts!) and wood or straw sandals, so that resting not day nor night they made self-denial their aim, saying, 'Those who do not thus, do not follow the Tao of Yu, nor are worthy to be called Mehists.' The disciples of Hsiang Li Chin, the followers of Wu Heo and the Mehists of the South, Ku Heo, Chi Ch'ih, Teng Ling Tze etc. all studied the 'Meh Ching', but branched off in different directions and called each other 'Heretical Mehists' (Hu Shih prefers to think, 'they called themselves 'Neo-Mohists'), they disputed about distinctions such as 'hard and white', 'like and unlike' and argued over the differences between odd and even: they regarded their 'Chu Tze' as a sage and all desired to be his successor, being eager to be the one to carry on the teaching to after ages. To this day the controversy is not settled."

Unless one is too prejudiced against the possibility of a believer or believers in the Will of Heaven producing anything so intelligent



AREA OF COMMUNIST WARFARE IN WEST CHINA. SUNSET AT WUSHAN
GORGE, SZECHWAN

Fishtail boats in forefront



WEST CHINA STUDENTS

I and II show students in attendance on a conference at work cleaning up. See "Student Spring Conference,"—"Work and Workers." III. A group of graduates of Faculty of Dentistry, West China Union University. Now scattered all over China in educational institutions, hospitals, public health departments or private practice.

as the chapters on logic, it still seems possible, on the evidence available, to regard these chapters as the work of Meh Tze himself or of his earliest disciples and not necessarily as produced by the Sophists of a considerably later age. Further, it has been shown that these Sophists for the most part retained other features of Meh Tze's teaching, notably his pacifism. Indeed the interesting suggestion has been put forward that the chapters on logic in their earliest form were notes for the training of pacifist propagandists in logical argument. After all it is a popular view that some belief in religion did not prevent the Jesuits from valuing a training in casuistry.

Ch'ien Miu in his interesting little book on Meh Tze points out that the Meh Ching contains a discussion of the distinction between the Confucian "ren" (仁) and the Mehist "ai" (愛) and that in the commentary on these chapters known as the Shao Chu (小取) there are other interesting distinctions pointed out: "To serve one's relatives is not to 'serve mankind'; though one's brother may be handsome, to love one's brother is not to love beauty; no brigands does not imply no men; to desire that there should be no brigands is not to desire that there should be no men; a multiplicity of robbers does not imply a large population." Mr. Ch'ien also quotes this interesting little passage from the writings attributed to the other great Sophist, Kung Sung Lung (公孫龍): "The King of Chu lost his bow, and his courtiers asked to be permitted to search for it, but the King said, No! The King of Chu dropped his bow, a man of Chu picked it up, why search for it? Chung Ni (Confucius) heard of this and said 'Were the King of Chu a real practiser of charity and justice and so did not follow up his loss, he would merely have said' a man has lost a bow and a man has picked it up—why drag in Chu? From this it appears that there is a difference between a man of Chu and simply 'a man' to approve of Chung Ni's distinction between a man of Chu and what is termed 'a man' and to object to Lung's distinction between 'a white horse' and what is termed 'a horse' is silly." Ch'ien Miu thus suggests that all the logic chopping and hair-splitting of the Sophists arose originally from a desire to work out clearly the applications of Meh Tze's doctrine of "Universal Reciprocal Love." In Hsün Tze's chapter on the "Rectification of Terms" there is a paragraph listing eight more or less paradoxical statements which he regards as illustrating types of the confusion of terms. Of these two have been identified as from Sung Ching, two from the Meh Ching and one from Hui Tze. It is noteworthy that amongst the various propositions and paradoxes attributed to Hui Tze in the T'ien Sha P'ien, "Love all things equally; the universe is one" is included.

Hui Tze is mentioned frequently in Chuang Tze, but the remarks attributed to him are for the most part intended merely as a foil to the wisdom of Chuang Tze. One chapter, however, contains an incident involving Hui Tze which has a truly Mehist flavour:

(There had been a discussion in the court of Wei about making war on Ch'i to avenge the violation of a treaty). "When Hui Tze heard

of this he introduced Tai Chin Ren to the Prince. Tai Chin Ren said, 'There is a creature called a snail—Does Your Highness know it?' 'Yes' was the reply. Tai resumed, 'On the snail's left horn is a state named 'Aggression' and there is a state on the right horn named 'Savagery.' They are constantly fighting over territory so that tens of thousands of corpses are piled up and the fleeing are pursued for as long as fifteen days'. The Prince exclaimed, 'Alas!—But this is all imagination'. The other replied, 'Then will Your Highness come down to facts? But first, do you consider that ideas in all directions are boundless?' 'Yes' answered the Prince, 'boundless.' 'It is agreed then that the intellect has no bounds; when we come to finite states does this still apply?' The Prince said 'Yes.' Tai then continued, 'Amongst finite states there is Wei and in Wei there is Liang, and in Liang there is its Prince. Is there any difference between the Prince and 'Aggression'?' 'None' admitted the Prince. The visitor left and the Prince was uneasy as if he had suffered a loss. When the visitor had gone Hui Tze, in an interview with the Prince, observed, 'The visitor was a great man; the sages were not his equal.'"

In another chapter, too, Hui Tze is represented as indicating that man without natural feelings is unworthy to be called a man, and Chuang Tze criticises him for treating his energy as something external and wearing out his emotions till he can only lean against a tree and groan. It has been suggested that in this he showed himself a true Mehist, sacrificing himself for others. Ch'ien Miu, on the other hand, puts forward the view that his acceptance of an official position in the Government of Liang must have involved a departure from the strict asceticism that characterized the earlier Mehists, and it is not improbable that the T'ien Sha P'ien represents the main impression he made on his contemporaries when it states that he "regarded opposing others in debate as reality and wished to overcome them to establish his reputation.....and his way was one of obscurity."

Much of what has been said above applies to Kung-Sung Lung equally with Hui Tze. Ch'ien Miu's book on "Hui Shih and Kung-Sung Lung" devotes considerable space to a discussion of their relation to the Mehists—but enough has been said for our present purpose in this paper, except perhaps to remark that probably no one supposes that they were part of the Mehist church or the organization or organizations under the would-be orthodox Chu Tzes. This latter seems to have degenerated rapidly into a sort of "Suicide Club," or at best into a loose federation of knights errant.

Sung Ching may have travelled widely in the cause of peace, but he seems at one period at least to have made his headquarters at the hostel for the entertainment of philosophers from all directions, established by the Princes Wei and Hsuen of Ch'i near the Chi Hsia Gate, one of the thirteen gates of their great capital city, Ling Chi. Yin Wen was also there and also a group of which perhaps the most prominent members were T'ien P'ing (田 鉞), P'eng Meng (彭 蒙) Shen Tao (慎 到) and Tsou Yi (鄒 衍). There was considerable

variety in the philosophy of those sometimes classified as the Chi Hsia School, but there was also considerable mutual influence and borrowing. Even Mencius who was a resident at the hostel at one period, though superficially a critic, was not immune to the influence of non-Confucian thinkers.

Shen Tao would seem at first sight too much of a Legalist to have any place under the title of this paper, but his views lacked the harshness of later Legalists. He (and others of those just mentioned) seem to have valued the law largely as a restraint on the capriciousness of the new tyrants arising on the ruins of the feudal system. In his essay on "The Majesty of Virtue" (威德) he says, "The sages possessed the empire as a result of love—they would not have dared to seize it. The relation of the people to these sages was not that of a means of maintenance." Chin Shou Shen says that this whole group should be regarded as the intermediaries between the earlier schools and the Legalists, and says that the fundamental conception of them all was that of "Fixing the Function" (定分) of all men and all things. Connected with this was the doctrine of "Equalizing Things" (齊物). According to the T'ien Sha P'ien amongst the aims of this group are "to be impartial and non-partisan" and "to avoid invidious distinctions" and we are told "they regarded the equality of all things as of prime importance." With this teaching the name of T'ien P'ing is particularly associated. It is true that this was fundamentally a more or less metaphysical conception of "equating life and death, past and present," but Ch'ien Miu thinks that this doctrine shows the influence of Meh Tze and so had a practical and social application. In support he quotes a rather amusing incident from the "Tales of Ch'i" (齊策): A native of Ch'i meets T'ien P'ing and remarks, "I have heard of your lofty ideas, that you would rather be a domestic servant than a minister of state." T'ien is rather pleased, but the other goes on to remark caustically that if one could be sure of the munificent allowance from the Prince which T'ien was receiving at the hostel, why should any one bother about taking official position! However, the principal themes which occupied his mind were such matters as the relationship of the particular to the general, of the abstract to the concrete, of percept to concept. Huai Nan Tze tells us that on one occasion the Prince of Ch'i inquired of him whether his philosophy had any political value. T'ien replied that while not political in itself it could be given a political application, even as a forest though not in a sense building material could be so used.

If, however, political equalitarianism was in the main merely latent or potential in the Philosophy of T'ien and his associates it was this social and economic application which interested Hsu Hsing (許行). This practical theorist, it is recorded, with "his disciples, amounting to several tens, all wore clothes of hair cloth and made sandals of hemp and wove mats for a living." According to the explanation which one of his disciples, Ch'en Hsiang, gave to Mencius, Hsu's theory was that "Wise and able princes should cultivate the ground equally and along with their people and eat the fruit of their

own labour. They should prepare their own meals, morning and evening, while at the same time they carry on the government," instead of living parasitically on the people like the Duke of T'en. Mencius replied with the usual counter-argument, alleging the necessity of a division of labour in any advanced civilization. In this he was faithful to the teaching of Confucius who seemed somewhat insulted at the suggestion that he might learn agriculture or fruit-growing. This likewise was the view of Hsüntze; for as Tao Hsi Sheng (陶希聖) observes in his little book on "The Sophists and the Knights Errant" (辯士與游俠, an interesting essay in the economic or materialist interpretation of ancient Chinese history), the only suitable source of income for the ideal Confucian gentleman was rent and taxes and the only suitable occupation was the governing of the producers. On the other hand, Mencius quotes with approval the saying, "Men of complete virtue are not rich, and the rich are not men of complete virtue." Here we might note in passing another of the characters in the Book of Mencius, the Ch'en Chung Tze, who preferred to starve rather than share in the ill-gotten money of his brother's official stipend.

Another feature of Hsu Hsing's Utopia is thus described by Ch'en Hsiang: "If the way of the Philosopher Hsu were followed, then the market price would be fixed; throughout the Central States there would be no fraud; even a half-grown boy could be sent to the market and no one would cheat him. Cloth of a given length would be of the same price and likewise hemp and silk of a given weight, grain of a given quantity and shoes of the same size."

According to the Lu Shi Chun Chiu, Hsu Fan, who has been identified with Hsu Yin, was a disciple of Meh Tze at one remove. It has been claimed that the underlying motive of Meh Tze's philosophy was antagonism to the feudal aristocracy, and Sze-Ma Ch'ien certainly criticises this teaching for a tendency to do away with the distinctions of rank. Indeed it has been suggested that the reason why it hardly survived the Period of "The Warring States" is that with the perishing of the feudal aristocracy the *raison d'être* of Mehism was gone.

There remains to be considered a famous literary production, full of inconsistencies, but including a number of passages of a distinctly pacifist tone. It is easy to overlook some of the implications of the results of modern Chinese scholarship, which is not merely largely agreed in placing the compilation of the Tao Teh King not earlier than the beginning of the Third Century B.C., but also tends to place any hypothetical Lao Tan or Li Ri, to whom may be grudgingly conceded the authorship of a few of its aphorisms, at a not much earlier date. The Tao Teh King itself thus becomes not the watershed from which flowed a variety of streams of thought to fertilize the many different schools of philosophy, but is rather the lake into which has flowed streams from many sources. This work (early attributed to the "Philosopher, or Philosophers, of Longevity"—a possible interpretation of the term Lao Tze 老子?) has thus to be regarded as one of the earliest products of eclecticism,

and the many inconsistencies in so short a work are to be regarded as the usual result of strivings after "union" or syncretism.

On the basis of such an hypothesis it is permissible to regard the pacifist passages in the Tao Teh King as showing Mehist influence, particularly perhaps the influence of Sung Ching. It is true that Taoism is commonly considered to have been of Southern origin—and Chuang Tze at least was certainly a Southerner—but apart from the "Mehists of the South" mentioned in the T'ien Sha P'ien and their possible connection, the influence of the Chi Sha Philosophers, as a whole, on Taoism is marked and indeed a number of modern writers appear to trace a connection between the mists of the Shantung coast and the mysticism of the Taoists, or at least the fogginess of the Tao Teh King on some points.

It has been suggested that the following passages in particular show affinity with the philosophy of Sung Ching:

"Assist the rulers of men with Tao, rather than strengthen the empire with armies."

"The finest troops are inauspicious implements."

"The sage is inaccessible to honour and inaccessible to disgrace."

"Thus the sage desires to be desireless and does not prize articles difficult to obtain."

"The five colours make the eyes blind."

"Behold the simple and maintain unostentatiousness, diminish selfishness and lessen desires."

The last three quotations are given for their resemblance to Sung Tze's doctrine regarding the realization that originally innate desires are few. There are a number of other passages of a pacifist tone:

"Where the military have been, thorns and briars spring up; in the wake of armies follows famine. The good await natural fruition, they venture not to seize by force."

"The princely man at home honors the left, but in war honors the right. (i.e. in war ordinary standards are turned upside down.) Armies are inauspicious implements—not the instruments of a gentleman. Overcoming (in battle) is not a fine thing. To regard victory as glorious is to delight in slaughter, and he who delights in slaughter cannot succeed in his aims in relation to the empire. The lower military rank is on the left and the higher on the right. Thus success itself in war is celebrated according to funeral rites, for the slaughter of men is great, and so weeping and wailing is in order. So victory in war is properly celebrated with funeral rites."

"There are three treasures to be highly prized: compassion, economy, and not to presume to push oneself in front."

Of these "three treasures," the first two may be regarded as Mehist, but the last is more in accord with what came to be a

typically "Taoist" conception. For the school of "Huang-Lao" (later known as "Taoist") one of the most important connotations of "Tao" was that of an innate, natural, and so effective technique. This in part explains the degeneration into a system of magic. Thus Taoist non-violence tends to be a more effective technique of conquest. A few quotations may bring this out:

"The soft and weak conquer the hard and strong."

"A great state by taking a lower position than a small state may gain that small state, and a small state by taking a humble attitude to a large state may gain that large state. Thus one may be lowly in order to gain or just be lowly and so gain." "There is nothing in the world so soft and weak as water, but in attacking the hard and strong nothing can beat it, in fact there is nothing that can take its place. The weak overcomes the strong, the soft conquers the hard. Everyone in the world knows this but no one can practise it."

The T'ien Sha P'ien also notes this more excellent way of attaining one's ends as a feature of the teaching of Lao Tan:

"While everyone clutches at the first place, to take the back place oneself—as it might be expressed, 'accepting the whole world's dirt'.....To store up nothing and so to have a surplus....While others all seek for good fortune, to stop short of complete satisfaction oneself, saying 'thus may I avoid guilt'.....When strong, then comes destruction; when keen, then comes failure.'"

A modern writer suggests that this shows a great advance on the idealism of Sung Ching, but that perhaps must remain a matter of opinion.

The two greatest pacifists of the Period of the Warring States have not yet been considered in this paper. But the views of both Meh Ti and Meng Ko are too well known to call for any detailed treatment. Mencius, it is true, might not appreciate his name being thus coupled with that of an arch-heretic, but another explanation that has been offered for the disappearance of the Mehists as a separate school is that a separate existence had become superfluous, when its main doctrines had been incorporated into rival systems, notably its pacifism into Mencian Confucianism. Here we will only remark that the pacifism which could make a Confucianist of the stamp of Mencius take a critical attitude to the Shu King must have been a deep personal conviction¹

When the "Warring States" in process of time became unified in a great military empire and the great creative period of Chinese thought came to an end, it was in a mild Confucian form that a pale pacifism survived—except in connection with the anarchical views of some of the Taoists.

1. Mencius Bk. VII, Pt. 11,3.

Litany of Praise and Thanksgiving

A. P. CULLEN

LET us thank God:

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1. For all the storied wisdom of the past, which through the ages has been handed down to us by the words of prophet and thinker and seer, and through the hymnology of the Church:

Response: Father, we thank Thee; Father we thank Thee; Father in Heaven, we thank Thee.

2. For the upward march of civilization through the centuries—the light shining ever more clearly unto the perfect day; and for all the victories of Thy Truth over ignorance and superstition, darkness and fears.

3. For all that men and women have learned through their experience of Thee and have proclaimed to their fellows by their example and by their lives of faith and love and power; often through suffering and pain, sacrifice and death:

For all Thy heroes living, martyrs and dead,
For all the brave, the steadfast and the true,
Who of the paltry world's scorn had no dread,
And what they dared to dream of dared to do.

4. For our own heritage of Christian experience and upbringing, the love and care of our parents, the wisdom of our teachers, the help of older friends and mentors, who in their various ways have guided us along the paths of truth and righteousness; for home and school and college, for sheltered lives of happy comradeship and fellowship in holy things; for all that our little ones have meant to us and have taught us.

5. For all the things of joy and beauty that we call secular; for nature in all its glory, for art and literature, music and science, knowledge and wisdom for inventions and skill that have increased the comforts of life, and for all the material progress of civilization; for all things in which we can trace the hand of a friendly Creator and the love of a Father who cares for His children.

6. For the Vision that we have so often been given—vision of a world emancipated, of men and women set free from fear and despair, from wrongful passion and inordinate desires, from narrow outlook and restricting creeds, from uncharitable thought and self-centred ambitions:

7. For the vision of the Kingdom of God that is to be, of humanity uplifted and purified, transformed by Thy power and by man's love into a Commonwealth of God, living in peace and brotherhood and fulfilling Thy purposes in the world:

8. For the faith and consecration of all whose lives are patterned on Christ and inspired with His spirit; for all who use their powers and gifts, material and spiritual, for the service of others and for the redemption of humanity; for all who in the face of difficulty and

suffering, indifference and opposition, are working cheerfully and faithfully to proclaim Thy message of joy and hope; for all who minister to the poor, the sick, the ignorant, striving to raise their fellows to a larger life and a wider outlook:

9. Finally, for the life and meaning of Jesus—Jesus supreme in His faith and courage, unfailing in His love, mighty in His compassions, unerring in His understanding of the heart of man; for His message of hope and power, individual in its appeal and universal in its range:

PRAYER

10. God whose love and power are so great that we can never plumb their depth nor attain to their height, Thou whose power is Thy love, Thy love, power—we would lift up our hearts to Thee in thankfulness and praise: and may we use these and all Thy gifts for the furtherance of our Christian fellowship and for the coming of Thy Kingdom in all the relationships of life.

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In Remembrance

JAMES HUSTON EDGAR

JAMES Huston Edgar was known by many for his adventurous journeys into unknown and far distant places. So strong was the urge in him to go where few or no others has gone that not long before his passing he had "plans in train for a widespread dissemination of the sacred Scriptures in a region hitherto unreachd." After only a short illness he passed on to other far distances at the comparatively early age of sixty-four. His death took place on March 23, 1936. On the 29th, of March a Memorial Service was held in Chengtu, Szechwan.

Mr. Edgar came of Scottish Border Stock, from Dumfrieshire, the home of Thomas Carlyle with whom he was somewhat "sib." He left school at the age of fourteen so, though a man of high cultural attainment, he started without academic or college training. Till near the time of his coming to China in 1898 he had lived in New Zealand though he actually came to China from Australia. For two or three years he remained on the coast after which he gave his life unstintedly to the Marches of the Mantse. He was "called" to be a pioneer missionary of Thibet. This call was never far from the focus of his consciousness. He was a true cosmopolitan and travelled far and wide. His main missionary method was to "let loose the Word of God." He multiplied the leagues he travelled himself by putting the Scriptures into the hands of yak drivers and muleteers. Once he had a letter from a far-distant lamasary, of which he had never heard, asking for further copies of the Scriptures. To distribute twenty or thirty thousand Scriptures a year he considered his normal task. One year recently he distributed a total of thirty-five thousand. To accomplish his purpose he endured what few have endured; summer heat and winter cold, often living on a

diet that would have meant starvation to most, traversing tracks that would shake the nerve of the most phlegmatic, a vagabond on the mountains, on one occasion at least, pursued by an angry mob.

He was widely known also for his versatility in research and for a facile and stimulating style in writing up what he had discovered. His style was his own. His contributions to scientific literature were as acceptable for their felicity of phrase as for the acumen they displayed. He was a geographer of established authority. He was for many years an F.R.G.S. having achieved this fellowship for services rendered. His favorite subject was anthropology. His success in this field is shown by the F.R.A.I. attached to his name. As a *raconteur* of strange and even *outré* events in out of the way places he was unexcelled. He was one of the charter members of the West China Border Research Society, being for years its Honorary President. He contributed many papers and articles to this circle. He was looking forward to a time when he could edit the voluminous diaries he kept.

In what might be called his private religious life Mr. Edgar was typical of his race. He did not use the common Shibboleths. He loved the old hymns, "Luther's Hymn" being a prime favorite. He had an intimate knowledge of the Bible. His expositions, often of unfamiliar themes, were strikingly original and illuminative. He was always ready to break a lance for the unorthodox view not because he believed in it, but because the innate chivalry of the man often put him on the side of the weak cause.

He had a keen mind, a generous heart and a loyal faith. He will be missed by those who served with him in the China Inland Mission as well as by those many people whom he, so to speak, touched in passing. He is survived by Mrs. Edgar, a daughter, Elsie, a missionary nurse in Korea, and three sons in Australia, the youngest being still in school.

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Our Book Table

JESUITS AT THE COURT OF PEKING, C. W. Allan, Kelly & Walsh, Ltd., Shanghai, 1935; 300 pp. \$7.50; postage 25 cents; Chinese Currency.

This is a fascinating book on the work of early Jesuit missionaries in China, their achievements and struggles. The story begins with the arrival of Xavier in the middle of the sixteenth century and closes with the disbandment of the Society of Jesus by papal order in 1773. These missionary pioneers like Ricci, Schaal, Verbiest, and others were men of unusual calibre, resourceful, well trained in the sciences, intrepid travellers, loyal to their Church and devoted to the cause of the Christian Gospel.

The Ming and Manchu emperors welcomed the missionaries because of their scholarly attainments and utilized their services in various capacities. To the missionaries nothing was too trivial or too difficult, every opportunity being looked upon as an opening for gaining a foothold for the Church in a land otherwise closed to them. They repaired European clocks and mechanical toys for the amusement of the palace

population, cast cannons and trained artillery for the imperial army, painted the pictures of emperors and empresses and taught them European manners and mathematics, calculated sun eclipses for the Astronomical Board, prepared maps of the country, and acted as interpreters in negotiations with European governments.

Being learned themselves, the Jesuits succeeded in gaining the respect of men of learning and won for the Christian Church scholars and high officials like Hsu Kuang Ch'i (Dr. Paul Hsu) Guardian and Tutor of Imperial Princes and Chancellor of the Imperial Academy in the Ming Dynasty, Li Chih Tsao (Dr. Leon Li) President of the Supreme Court and others. But they also incurred the enmity of powerful officials and met with severe persecutions, some dying in prison, and others being driven out of the country.

Mr. Allan writes in an entertaining style. He has collected his materials from earlier records in French, Latin or Portuguese, which are not easily accessible to the ordinary reader, and has woven them into a vivid story of an interesting period in the history not only of Christianity in China, but also of cultural relations between Europe and Asia. The book is illustrated with portraits of K'ang Hsi, Chien Lung and Yung Cheng and has a useful index of proper names in Chinese and English. Y. Y. T.

RICCI'S SCIENTIFIC CONTRIBUTION TO CHINA. *Henry Bernard, S. J. Translated by Edward Chalmers Werner, H.B.M., Consul at Foochow (Retired). The French Bookstore, Peiping. Price in China \$6.00.*

High educational attainments are always associated with the names of the Jesuit missionaries to China, and the scientific character of their work is known to all. This book places before us the contribution that Matteo Ricci made during his twenty-eight years of labour in this country. It is not a book for the ordinary reader, but to those whose studies are in science, especially in astronomy, it will prove of exceptional interest.

Father Bernard begins by paying a tribute of praise to the scientific work done in China during the Mongol dynasty, a direct result of the influence of Islam. This reached its culmination in the work of the famous astronomer Kuo Shou Ching who flourished during the prosperous reign of Kublai Khan. A description of the instruments made by Kuo is given with a note on their defects.

With the inauguration of the Ming Dynasty, however, this scientific progress was arrested, and by the end of the sixteenth century most of the knowledge gained had been lost, and the astronomical instruments were mere curiosities, no one knowing to what use they could be put. Mathematics and medical botany had, under the influence of Islam, reached a fair degree of perfection in China, but these acquirements had also been lost.

The next chapter is taken up with a description of the scientific training of the pioneer Ricci. Details are given which enable us to understand the type of thought predominant in Europe, and its influence on the mind of the young scholar. He came greatly under the influence of the famous Christopher Clavius and his after life shows how much he owed to this great mathematician.

"The reputation of 'mathematician', which Ricci had thus acquired among the missionaries, made him wanted in China by Father Ruggieri, men in fact were required capable of writing in Chinese..... on certain mathematical questions of which that nation was very fond."

This passage indicates the reason why Ricci was chosen for China. After leaving Europe he resided in Goa and Cochin for more than three years; his talents impressed the Jesuit communities there. Such a man was needed in China in order to influence the educated classes and by means of his knowledge to further the interest of the Christian faith. Father Bernard gives us a few details of Ricci's first efforts in teaching, and also in the construction of various instruments much used in Europe such as terrestrial globes, celestial globes, astronomical spheres, sundials and maps. But he also shows that these were of little use at first, because there was no one who could appreciate them. It was only when Ricci met his friend Ch'u Ta'i Su that he found a man capable and willing to absorb western teaching. From this time on Ricci's fame as a mathematician and astronomer rapidly extended, and "The eclipse of the sun of September 22nd, 1596 completely established the astronomical reputation of Ricci at Nanchang."

In spite of his fame Ricci realized that his attainments were not those of a thoroughly equipped scientist and after four years in Peking we find him insisting in letters to the General of the Order that the Society send out an astronomer, "as a very important matter for China." The study of astronomy with its resultant corrections of Chinese errors was to him a necessary form of apologetics. "In spite of the opposition he met with from some of his most faithful collaborators, he never ceased during more than nine years to endeavour to ingratiate himself sufficiently with the Emperor, in order that he himself or another Jesuit should be authorized to reform the Calendar and the ephemerides." His wish was never realized for he died before the proper man came.

In the discussion of Ricci's labours and desires for the acceptance of western knowledge the Chinese conception of the character of astronomy is given which enables us to understand why so much of it was little more than astrology. Father Bernard says "It is not the sun, it is the sky, it is the firmament which produces the seasons and changes of vegetation; this physical influence extends to the domain of morals. Thus the terrestrial sovereign, the Son of Heaven, can create trouble in the celestial movements if he deviate from his duties. In consequence of the same idea, the terrestrial sovereign, the Vicar of Heaven, presides alike over physical laws and moral laws on earth. When a predicted eclipse does not take place the Emperor is congratulated on it. This point must be well understood in order to appreciate the religious importance of the drawing up of the Calendar, the privilege of the Son of Heaven. The Imperial domain being on earth, the correlative of the Pole Star in the sky, things of the Heaven and the Earth are indissolubly answerable to each other. Thus the promulgation of the Calendar is not envisaged from the single utilitarian point of view of the computation of epochs, but especially from the religious point of view of the harmony between the Heaven and the Earth."

The last chapter of the book is taken up with the subject of the solar eclipse of December 15th. 1610 which promised to be a favourable opportunity for the establishment of western science at the hand of Fathers Pantoa and De Ursis. Through the influence of Dr. Paul Hsü the imperial permission was granted to correct the astronomical tables, but the opposition of the hide-bound members of the Board of Mathematics was too much, and the project of calendar reform was postponed. In regard to this reform the book concludes with its final execution some years later. On the foundations laid down by Father Ricci, encyclopaedia of the notions necessary in astronomy helped to solve definitively the problem of the calendar and the ephemerides. The spirit of

Father Ricci spread to Father Schaal, and through Father Verbiest was transmitted to the members of the French Mission. By popularizing the works of Father Clavius, Ricci well deserves to be considered as the scientific initiator of modern China." C.W.A.

THE WORKS OF LI-PO. *Done into English verse by Shigeyoshi Obata. First Edition 1922. Second edition, 1935, printed in Japan. With Chinese texts of poems mentioned. Hokuseido Press, Kanda, Tokyo, Japan.*

This volume of selected poems of the best-known of China's poets is another step forward in interpreting the East to the West. For in it an Oriental translates and interprets the poetry of another Oriental people. That a Chinese might translate differently some of the poems selected is to be expected. To have a Japanese do so is a tribute to Li-po's greatness. Another tribute thereto is found in the poems about Li-po written by other Chinese poets, some of which are also given in this volume. Western poets do not often rhapsodize about their fellow versifiers.

Both the extensive biographical notes and poems in this volume indicate that Li-po was a rollicking and rather bibulous troubadour with the exception that he did not sing his lyrics. Even so, at a time when Chinese talents ran in poetical spate Li-po's outran those of the rest of the poets. One hundred and thirty-two of Li-po's poems are found in this book. That poetry slipped out of his nimble mind and romantic heart almost in tune with his breathing is shown in the fact that these are only one-tenth of his known works. His tendency to bibulousness is seen in his frequent praise of wine as something to trap sorrow into silence and release hidden capacities. He was amorous, too, as some quite delicate poems about women indicate. Of his actual life little is known outside his experience at court and exile therefrom as the result of referring to Yang Kuei-fei as the "Lady Flying Swallow," a famous singing girl who became an Emperor's concubine.

Once in a while the poems selected reveal a touch of ironic humor as, for instance, when Li-po tells Tu Fu:

"How thin, how wretchedly thin, you have grown!
"You must have been suffering from poetry again."

This refers to Tu Fu's toiling efforts in producing verse as contrasted with Li-po's spontaneous extemporization because he either did not wish or did not need to toil when writing. His poems were born ready clad with words.

Many of these verses suggest vivid moments of life—the sound of a lute the "Breaking Willows" song—a gesture at parting—a flash of color, the gleam of moonlight on the water, the whisper of winds, the diapason notes of peaks and sweeping views of mountains. Through some of them weaves a sense of the beauty of nature's immensity. As for instance:—

"Tonight I stay at the Summit Temple,
Here I could pluck the stars with my hand,
I dare not speak aloud in the silence,
For fear of disturbing the dwellers of heaven."

Li-po's sense of oneness with nature peeps out again as follows:—

"Why do I live among the green mountains?
I laugh and answer not, my soul is serene:
It dwells in another heaven and earth belonging to no man."

He turned at one time to Taoism and was one of a free group known as the "Eight Immortals of the Wine-cup." Yet for all Li-po's rollicking independence a strain of sadness appears full often in these verses. Many of them end with a wistful longing, tears or a parting sigh. Abyssmal loneliness touches some of them. It is as though Li-po knew he was reaching for the moon, ever out of his grasp, or chasing tinted shadows ever fleeing. In the Poem the "The Old Dust" he begins:—

"The living is a passing traveller;
The dead, a man come home."

and ends:—

"Looking back, I sigh; looking before, I sigh again."
"What is there to praise in the life's vaporous glory?"

An example of utter disillusionment!

The format and type of this volume are pleasing. A bibliography of references to Li-po's works—this is the only volume devoted exclusively to Li-po—will help the student. Biographical notes on Li-po by Chinese writers suggest the sometimes fanciful adulation paid him. The Chinese texts of the poems will enable those who wish to check up the author's translations. The book as a whole should enable the reader to glimpse what Li-po meant to the Chinese. One misses at times a light airiness in the poems which would seem to be in accord with the romantic and spontaneous inspiration credited to Li-po. But withal the translations read well and there are flashes of rare beauty in them. F.R.

THE CATHOLIC PRESS IN CHINA. *Rudolf Löwenthal.*

This is a reprint from the *Digest of the Synodal Commission*, Peiping, March, 1936. It contains a comprehensive survey of the Roman Catholic Press in China from its inception up to date. It was prepared by Dr. Rudolf Lowenthal of Yenching University. The work of each society in this regard is outlined in detail. The first Chinese catechism, it is noted, was printed in 1584 and one thousand copies distributed in a year. This survey, however, deals with the periodical press which developed in the second half of the nineteenth century. The first Catholic periodical to be published in China was the "*Bulletin des Observations Meteorologiques*." It has continued at irregular intervals since 1872. The first Chinese religious periodical was started at Zikawei in 1879. In 1917, the time of the last survey, there were a total of twenty-two periodicals, mostly monthlies, with almost sixty percent in Chinese, the rest being in four foreign languages. The oldest Catholic religious paper, "Sacred Heart Messenger,"—circulation 5,200 per month—dates back to 1887. The twenty-two periodicals included a daily newspaper.

Between 1917 and 1935 the number of Catholic periodicals increased to 115—527 percent. These are published in forty-three centers as compared with ten in 1917. Sixty percent are published in six cities with Peiping and Shanghai in the lead. Hopei, Kiangsu and Kwangtung dispose of sixty-five percent. Sixty-six periodicals, fifty-seven percent, are of a purely religious nature. Sixty percent have been founded since the establishment of the National Government. Thirty of the religious periodicals are in Chinese, thirty in foreign languages and six are bilinguals or polyglots. Monthlies are the most numerous. Of the 115 publications fifty-five are in Chinese, forty-two in foreign languages with eighteen bilingual or polyglot—eight languages in all. Pai-hua is used mainly in the Chinese periodicals with an occasional article in Wen-li.

One Chinese paper is in Romanized script. Forty-seven of these periodicals have circulations below 500; thirty between 500 to 1000; eighteen 1,000 to 2,000; eight 3,000 to 4,000; four 5,000 or more; The Tientsin "Social Welfare," a daily newspaper, has a circulation of 30,000. Circulations of Chinese periodicals exceed those of the periodicals in foreign languages. Eighty percent of the foreign-language periodicals go to Europe, America and, to a lesser extent, to Australia. Size varies. Thirty-four papers are distributed gratis, mostly in foreign languages. The Tientsin "Social Welfare" issues a religio-cultural Sunday paper with a circulation of 3,000. In 1934 this daily fell athwart the military authorities and was suspended for about two months. Each publication is carefully censored by church authorities. "The Catholic Press includes at present all types of periodical publications from daily newspapers to annual reports and from purely religious magazines to scientific journals. While the Catholic population in China amounts to approximately 0.6 percent of the total population these 115 magazines represent 4.6 percent of the 2,500 or so Chinese periodicals." The fifty-five Catholic publications in Chinese represent 2.2 percent of Chinese publications in general.

WHEN THE WEST CAME TO THE EAST. W. Sheldon Ridge. *Peiping Chronicle*,
Peiping. Forty cents Chinese currency.

This paper-covered pamphlet deals with a neglected assumption—the assumption that when the West opened up China the former was superior to the latter. Since the opening up took place great changes have taken place in the West as regards the scientific mastery of natural resources and the improvement in ways of living. But one only has to go back about a hundred years or so to realize that the boastful West had little foundation for its "tacit assumption of superiority." The author states that up to the "early part of the nineteenth century there was nothing whatever to choose between the law and administration of the West and those of China." Among other things he concludes that since "up to the time of Amherst's embassy, if not right up to the time of the first treaties, there was not a great deal to choose between European and Chinese law in theory." "It is at first sight difficult to account for the anxiety of foreign governments to secure extraterritorial provisions in the first treaties." Likewise the states of cities in Europe and China are compared even to the question of the existence of sewerage systems the result being a comparison that sometimes suggests an advantage in favor of China. All this is developed on the basis of documents by men who knew and described the contemporaneous conditions in both China and the West. The result is a pamphlet which we wish every voluble booster of western superiority and traducer of China might read.

China's present period of international relationships started when she and other nations almost toed the same mark. There are those who wonder whether under the veneer of scientific achievement—which China wants to emulate—the West is even now morally better than the East. But that is an issue this pamphlet does not treat. There are, of course, those who will not accept the author's conclusions because their assumption of superiority is so built into their mentality that it is impervious to historical facts even. In charging the West, however, with having taught the Chinese to use gunpowder for murder the author slips up. The use of cannon in Europe began somewhere about the beginning of the fourteenth century. There are grounds for thinking the Chinese used gunpowder in fire-arms in the twelfth century and

that the Mongols used cannon in 1232. Such differences as these only show, however, that while China and the West differed in certain emphases there was not much difference in the sum total of their conditions when their present intimate relations began.

DEVELOPMENT OF CHINESE LIBRARIES UNDER THE CH'ING DYNASTY, 1644—1911.
Cheur-woon Taam. Commercial Press. \$1.20 Chinese currency.

The library as a cultural institution has long been known in China. But the Ch'ing dynasty is recognized as the period of the first great development of libraries. It was then that the library became a living force behind the intellectual movement and made a significant contribution to the literary and the social world.

Mr. Cheuk-woon Taam has very splendidly written of this rich period of intellectual renaissance. His outline in the table of contents is worth the cost of the book. It is well done, interesting, and most enlightening. In the introduction, or first chapter, he relates the Chinese conception of a scholar, a book, and a library. He then traces the rich gifts of the Ming dynasty and the factors therein which led up to the Ch'ing period.

The second chapter deals with the imperial Library, and the compilation of the *Ssu Ku Chuan Shu*. Other book treasures in the imperial palaces are also touched upon. The third chapter gives a well-written account of the different types of book collectors. It traces the development of the four great libraries after the Taiping Rebellion. In the fourth chapter, Mr. Taam explains the great contributions made by the book collectors. The three most important are, "the preparation of accurate texts of standard works, the detection of forgeries, and the recovery of long-lost books." This chapter is masterly in its dealings with these fundamental issues upon which the development of national library attainment rested.

The summary is given in chapter five. Here are several fine suggestions as to the development of libraries in China. Regret is shown over the way in which the Government failed to use its opportunity of making the academy libraries into "great depositories of provincial and regional publications." Private libraries, although excellent, also failed to make the contribution toward library development that they could have made. The reasons for this failure are excellently and impressively brought out. "Since the library is a social institution," says Mr. Taam, "it follows that the Chinese Library was what Chinese society caused it to be."

In conclusion, Mr. Taam recounts with just pride the wide range of activities covered by the National Library of Peiping. These activities, he points out, are bringing into cooperation many other libraries and are building up a fine national library system—thus revealing a new library spirit. He concludes with this excellent thought; "Whatever virtues the Ch'ing period transmitted to the present, this generation desires to maintain; whatever mistakes it made, this generation intends to avoid; and whatever works it left undone, this generation is determined to carry to completion." Lillian Thomason.

LIBRARIES IN CHINA. *Library Association of China, Peiping. Pgs. 132.*

This paper-covered booklet contains nine papers delivered on the occasion of the Tenth Anniversary of the Library Association of China.

They cover the development of modern libraries in China, tell something of the libraries of ancient China and discuss the prospects and problems of existing libraries. Rapid growth in libraries is disclosed. There are now two national libraries, forty-nine provincial libraries, 823 county and city libraries (1934) and (1932) 900 popular educational centers, 1,393 popular libraries and 14,461 reading rooms all providing literature in varying degrees for public use. Library legislation, cataloguing, cooperation between libraries and library training are outlined carefully. An interesting study of "Medical Libraries in China" discloses some twenty-seven. Strangely enough, however, most of these libraries are in charge of persons without professional library training. In these modern days library training schools must perforce do their work in two languages so as to compass both Chinese and western literature. Librarians must, if they would be efficient, be able to handle books in the same double language scale and, when cataloguing, must divide books into old and new, the old being those bound a la old style and the new those bound in the modern way. Since they do not fit well together on the stacks they must be kept separate. These papers show that the move in China to furnish library facilities, as one way of advancing popular education, is well under way.

DIRECTORY OF PROTESTANT MISSIONS, 1936. *Printed and published by the North China Daily News and Herald, Ltd., 17 The Bund, Shanghai. \$1.50 Shanghai currency.*

The directory indicates that the numerical strength of the missionary body has not changed much during recent years though it is only about three-fourths of its peak strength. A new feature of this issue of the Directory is an Index of Societies and their Executive Officers, which is put first. Then the Directory is arranged according to provinces and mission centers and finally there are some twenty-six pages of missionaries' names arranged alphabetically. The missionaries still make up a considerable army which is scattered far and wide over China and its outlying parts. In issuing this Directory the North-China Daily News and Herald is rendering a valuable service to missionary interests.

RELIGIOUS DIGEST. *William E. Eerdmans Publishing Company, 234 Pearl Street, N. W. Grand Rapids, Michigan. Sample copy sent on receipt of twenty-five cents United States currency.*

Multiplicity of available magazines and depression finances make subscribing thereto increasingly difficult for many people, especially in the case of religious magazines. Various digests of current literature are already well known. *The Religious Digest* aims to do for religious magazines what the others are doing for literature in general. It should be welcome. It is part of that selective process made necessary by the making of so many books and magazines that reading thereof either becomes a weariness to the flesh or a hopeless problem for the purse. The February 1936, issue of the *Religious Digest*—the second issue—it is now combined with the *Religious Press Digest*—shows no bias as to shade of opinion of magazine from which articles are selected or any intention to emphasize any particular shade of thought. The articles re-published range from "Is Suicide Sin?" and "Are Women Preachers an Evil Sign?" to the "Man Called Moody" and "Why I am a Christian," the latter being taken from *China's Millions*. The first two issues give promise that the *Religious Digest* will meet a long-felt want.

Correspondence

Are Sanctions Christian?

To the Editor,

The Chinese Recorder.

DEAR SIR:—I have just read your comments on my article, (see *Chinese Recorder*, April, 1936, page 196) "Are Sanctions Un-Christian" and wish to correct what I think is a misapprehension in regards to two points. (1) When I wrote, "...it is up to the members of Christian Churches to clarify their minds, get behind whatever may appeal to the most and then drive it through to a conclusion" by "the most" I meant the majority of thinking Christians, and not, say, a majority in a national plebescite. This latter is the interpretation you put upon it as is evident from the first half of your editorial. (2) You say, "to compare sanctions with the disciplinary authority of parents or school teachers is to use a specious analogy." I did not make such an analogy. Mr. Nash's article, "Can Evil Overcome Good?" had questioned the use of force—"Judged by its results, are we not warranted in distrusting deeply the use of force anywhere." (see *Chinese Recorder*, Jan. 1936, page 181.) The examples I quoted: home and school discipline, expulsion from membership in a club, the results of vicious living and bad temper, and cutting down an unfruitful tree, were illustrations of the presence of compulsion in the constitution of the physical and moral universe and in human relationships. They are different and not analogous examples of the same general law.

There are three matters I wish to criticize in your editorial. (1) To ask, "Can international life and friendship be promoted with lethal weapons?" is to provoke the question, "Can friendly relations between neighbors be promoted by the policeman's baton and automatic?" The purpose of

both is the same, not primarily to promote friendly relations but to restrain an aggressor from assaulting a person or a nation whom the whole group has guaranteed to protect. (2) You question if employment of sanctions by the League and the use of a police force in the service of the state are parallel analogies. This is the pivotal point of the whole discussion. Is it not true that the right of the state to employ force against a citizen who breaks the laws rests ultimately upon the consent of the citizens themselves? The right of the League to impose sanctions rests upon the same basis. All members of the League signed the Covenant, of which Article XVI is an integral part. But the right to impose sanctions is limited to imposing them upon the members of the League. It is quite within its rights to impose them upon Italy, but not upon Japan, Germany or the United States. It had the right to impose them upon Japan up to some time after the Lytton Report, but not after Japan's retirement from the League. So I think you are wrong, Mr. Editor, in saying that "It is said, too, with a realization that the League of Nations could, whenever it wishes, proceed to put sanctions into effect in the Far East." To do so, would be to put its action under the category of war—war by the members of the League against a nation or nations who did not subscribe to the Covenant. (3) You ask, "Is it quite fair to lump the people of an aggressor nation with their Government and then charge the people with being equal sharers of the guilt and so justly subject to the sufferings imposed by sanctions?" Let me ask, "is it quite fair to sentence to a term of imprisonment the head of a household when such imprisonment will bring disgrace, shame

mental suffering and financial hardship upon his innocent wife and children?" Are not both examples of the law of collective solidarity? And of the two examples quoted, I think that there is more justice in the former than in the latter, as a Government in these days does to some extent reflect the opinions of its citizens. But, of course, a distinction must be drawn in these and a thousand and one other cases between sharing the *guilt* and sharing the *consequences* of ill-advised action. Many persons who had no share in bringing about the Great War were involved as much in its consequences as the most ardent militarist.

And now a final problem. Five months ago a dispute arose between two nations. The smaller of the two from the beginning was willing to lay its case before an impartial tribunal and abide by the result. The larger was not. Trusting to its superiority in bombing aeroplanes, in long-range artillery, in armoured tanks, it has been slaughtering alike the armed soldiers and the civilian population including women and children, while the rest of the world looks on. Are those who stand by and do nothing sharers in the guilt of this crime? Further which would be the more Christian, to have things as they are now, or, if five months ago, units of the fleets of Britain, France, the United States and Germany acting under a world-confederacy, had appeared off the coast of Italy and its Government had been notified that until the matter had been arbitrated, any Italian vessel leaving its port for Abyssinia laden with troops or munitions of war would be sunk on leaving its own territorial waters?

Yours sincerely,

Audrew Thomson.

Muriel Lester's Views Disturbing!

To the Editor,

The Chinese Recorder.

DEAR SIR:—The January 1936 issue of the *Chinese Recorder* has just reached me. I wonder if the Editor carefully read the article by Muriel Lester before passing it for publication? I protest against this article as being altogether unworthy of inserting in a Christian paper and as being abounding in inaccuracies. The *Chinese Recorder* stands for international friendship and cooperation in the great work of missions which are essentially Christian. This article by Muriel Lester makes definite charges against two nations at least which cannot be proved and which tend to ill-feeling and misunderstanding. One is amazed at the temerity of the writer, and no less surprised that such an article was passed by the editors of the paper. The statements made on pages 27 and 29 are largely untrue and are thrown out at random. What good purpose can be served by such a production I am at a loss to know. It is certain that such statements are harmful especially to those who have no means of knowing the truth and correcting them.

Yours sincerely,

A. G. Shorrock.

Baptist English Mission
19 Furnival Street, London.

Church Union in South India
The Editor,

The Chinese Recorder.

DEAR SIR:—For the time being the scheme of union for the South India Church is held up in order to give larger opportunity to the lay and clerical leaders of the several churches to become more clearly informed as to the desirability and the implications of this scheme of union. Any efforts to bring about Church Unity in China which would include the

Anglicans must at least approximate in certain essential aspects the scheme that has been proposed for South India.

In order to acquaint the leaders, both lay and clerical, in the Chinese churches with the scheme of union that was proposed for South India, the headquarters of the Church of Christ in China has prepared a Chinese translation of a popular booklet, *A Resume of the Scheme for Church Union in South India*. The Chinese title is 南印度教會的合一計劃. This can be purchased from the General Assembly of the Church of

Christ in China, 6 Kung Hsien Hutung, East City, Peiping; from the Christian Literature Society, 128 Museum Road, Shanghai; The Kwang Hsueh Publishing House, 44 Peking Road, Shanghai, the Religious Tract Society, Poyang Road, Hankow; at 5 cents per copy, postage included, with 20% discount if purchased in quantity of 100. I know that the *Recorder* will be very glad to convey this information to all the *Recorder* readers.

Very sincerely yours,

A. R. Kepler.

Course of Events in China

MANCHURIA:—Increasingly serious clashes are occurring on the far border between Manchuria and Mongolia. Reports of them sound as though a small war were already on—undeclared, of course. They do not contribute to quietness between Japan and the U.S.S.R. Anything may come out of them!

Japanese financiers are dissatisfied with returns from investments in Manchuria. It has now an unfavorable balance of trade. Manchurian industries show signs of competing with those in Japan. As a measure of "protection," border restrictions have been tightened so as to lessen migration from China. A waning of confidence in the debentures of the South Manchurian Railway does not, however, prevent this company from seeking to raise Yen 728,500,000 from the Japanese people, a sum about equal to its already authorized capital. This move is attributed to the necessity of executing "national policy," i.e., preparation for eventual military necessities. There is some talk of the possibility of Japanese investments in Manchuria becoming "frozen."

NORTH CHINA SITUATION:—This situation has eased off, on the surface at least. Japanese demands there are not so much in evidence as formerly. This may be due, in part, to a deflection of Japanese attention as a result of the *coup d'etat* in Tokyo. This *coup*, by the way, some Chinese interpret as, in some subtil sense, advantageous to China as it reveals that the Japanese militarists are in such desperate straits that only a protest by way of political assassination could meet the situation. That it will essentially change Japan's policy towards China is doubtful. It may, as some Chinese point out, change the method. But it will not, as others aver, change the policy. There are, in this connection, references to the way what is happening follows the lines of the Tanaka Memorial, though no one bothers to determine whether that document is genuine or not.

This easing off of military pressure in North China may be due in part, also, to the departure of Major-General Dohihara, who has been promoted and transferred to Tokyo. He was the king-pin of Japanese military plans in this section. That events have not gone altogether as Japan wishes in North China is seen in remarks attributed to Major-General Isogai, Military Attache to the Japanese Embassy in Shanghai and now also promoted to Tokyo, on a recent visit to Peiping. He said:

"The atmosphere here is more oppressive than before....I came here expecting to see conditions improved since the establishment of the (Hopei-Chahar Political) Council....There is no improvement at all."

Japan's plans for China have thus lost some headway. The new Japanese Ambassador to China, Hachiro Arita, also recalled to Tokyo to be Foreign Minister, held many conversations during his short stay and apparently mentioned recognition of "Manchukuo" as a desideratum for ending the deadlock in negotiations which still exists. For the moment China is watching things as they are. It is true that the East Hopei Autonomous Anti-Communist Government, under General Yin Ju-keng, is still intact. At its headquarters at Tungchou, where the American Board has a large work, Japanese are active and prominent. It is declared to be "practically a province of Manchukuo." Cheap Japanese goods are on sale. Peasants, as in Manchukuo, are "compelled to sell their cotton to none but agents of the Manchukuo Raw Cotton Association and at a uniform price." Schools in this "autonomous" puppet and in the demilitarized zone are run as in Manchukuo. Special text-books are being introduced.

About the Hopei-Chahar Political Council, however, another story is in order. It is still fairly closely related to the Nanking Government. The elder intellectuals in Peiping have more confidence in it than they had some months ago. They and the Council have been dining together. This enables the elder intellectuals to share their views with the Council and pass on advice in less upsetting ways than those used by the students. Whatever its ultimate fate and whatever it may have yielded in conciliation so far, it is not yet a puppet. This is so though the Government has two Japanese advisers and a Japanese Attaché is in each district.

THE STUDENTS:—General Sung Cheh-yuan, Chairman of the Hopei-Chahar Political Council, is not, however, as successful with the students, the younger intellectuals. In Peiping there is intense feeling under the surface. Some serious student clashes with the police have occurred. The particular policy followed is that of a hunt for students with communistic leanings. That policy is attributed to the Central Government. This move to put "Red Caps" on students is not confined to Peiping. At one University on the environs of Shanghai students clashed with the police, and it is alleged, wounded a captain and two police connected with the Bureau of Public Safety's Policing Force. Some seven students were arrested. Shanghai students also put over a big demonstration. In Taiyuan, Shantung, four students in Kuo Min Normal School were executed as being members of the "Red" Labor Committee. These are geysers of feeling getting ready to spout. In Peiping, at least, the sharpness of student feeling against Japan is lessening and an anti-government feeling tending to take its place. In order to prevent the spread of communism among students faculties of schools in Peiping and Tientsin were required to sign a document denouncing communism. In response to a Japanese demand the Hopei-Chahar Political Council ordered the suspension of military training and education among students. Through this excessive zeal against students on the basis of communistic leanings the Central Government is losing its grip on an important element of public opinion. Students are finding it very hard to know how to be patriotic. They need some way of expressing their patriotism in place of the suppressive measures now being again used against them.

THE COMMUNISTS:—After four years of effort, the use of upward of 500,000 Government troops and a huge outlay of public funds the capital of the "Soviet State"—Lincheng in Western Fukien—fell on

June 1, 1934. Chinese communists then began a long trek which has ended, apparently, in North China. Communist activities are still reported as taking place in and around Kweichow province and in West China. Wherever they have gone Communists have left a record of violence and disruption. But the "Soviet State," which fell less than two years ago, has been again set up in a territory comprising part of East Kansu, part of Shensi and part of western Shansi. Some of the towns in the lower part of this territory still contain government troops which are, however, surrounded by communists. It is from this "Soviet State" that the communist *sorties* into Shansi have come. This "Soviet State" appears to be fairly strong though no statistics of its resources are available. According to reliable reports the heads of this "Soviet State" are continuous with those who trekked out of Lincheng. They claim to be more realistic and moderate in aim than formerly. They do not intend to kill good farmers and citizens or disturb Christians. They are more set on racial than general revolution. All this is greatly to be desired. Whether this is propaganda or due to a change of heart as well as tactics time alone can tell. They can hardly expect to be readily trusted by anybody. That they are ready to fight Japan, as they also aver, may be only a bid to catch the students. The reports of communist clashes with government troops are, at the moment, of uncertain value. The effect of communist movements upon Christians and Christian work are reported elsewhere. Up to date, while missionaries and Christians have been inconvenienced and their plans disrupted no lives have been seriously threatened. All this bears out a statement made in this journal several times, to the effect that the communist issue in China is not yet liquidated. Communists have caused and endured much bitterness. Their new "State" will be watched with trepidation and uncertainty.

NEW LIFE MOVEMENT REVAMPED:—The New Life Movement is in its third Spring. It was started in Nanchang, Kiangsi. Many other centers also enthusiastically took it up. The Movement became practically nation-wide. It began with an emphasis upon morals, manners and public hygiene, all much needed. It has tended to the militarization of these emphases. Much of its effort has been unfortunately, against make-up and fashions, and in superficial manners. Coiffures and costumes have often been its main object of interest or attack. Now it has turned from its first enthusiasm. Meetings of those in charge have become perfunctory and formal. Its driving power has waned. In short, the Movement has shown itself as lacking an adequate objective. Some have criticized it as mainly tending to keep minds so occupied that attention is kept off of the essential economic urgencies troubling China. Generalissimo Chiang Kai-shek, the Director-in-Chief of the Movement, has been trying to revamp it and create a *liaison* between it and the national reconstructive aim and motivation. To achieve this he appointed a new group of six Directors which included the original Secretary-General, formerly a Y.M.C.A. Secretary, and Rev. Geo. W. Shepherd, Executive Secretary of the Kiangsi Christian Rural Service Union. It was the promising work of this Union, indeed, which led the Generalissimo to decide to link the New Life Movement up with reconstructive activities. As a first step in this new direction the New Life Movement in Nanking will attempt to reform the rickshaw business, something long-needed. Emphasis is to be laid, too, on connecting the New Life Movement in Hankow and Shanghai with reconstructive efforts. A group of young people trained in Nanking for leadership in this Movement are awaiting leads along this line. Up to April 1, 1936, Rev. Geo. Shepherd had put considerable time and effort into making these connections between reconstruction and the New Life Movement.

The Present Situation

WEST CHINA BAPTISTS PLAN FORWARD

For seven days from January 21, 1936, West China Baptists met in conference in order to draw up plans for a future somewhat limited by enforced changes. Twenty representatives were in attendance. Since all actions had to be referred to the Chinese Convention this group acted in an advisory capacity only. The Board had raised various problems for consideration. Work appropriations and salaries are to be cut in the ensuing year. Missionary personnel is to be further reduced. Missionaries have had to evacuate Yachow, also, with an immediate return improbable. In spite of these difficulties the Conference showed a desire to move from discussion to action. Its general attitude was expressed by the word "determination."

Among other things the West China Baptist Mission issued a new definition of aim and policy. It was based on the purpose to make advance in non-essentials and retreat in non-essentials. The aim was given as:—It is our aim to lead men to know, love and serve God as revealed in Jesus Christ, and to know, love and serve their fellowmen." The policy adopted contained the following points:—(1) The establishment of vital Christian churches which shall be free to develop according to their own interpretation of the New Testament, and from which will issue recreative forces transforming the religious, social, moral, intellectual and social life of the people. (2) The maintenance of a system of education as essential to making contacts between church and community and for the training of Christian leadership in both church and society. (3) To train physicians, dentists and nurses in order that the practice of the ministry of healing and public health, in a Christian spirit and in accordance with modern scientific standards, may be an effective means in carrying out our aim. (4) To give such strength and attention as is possible to the promotion of social service programs, young men's associations, reading rooms, mass education, rural services and anti-vice programs. (5) To prepare and circulate Christian literature.

This evaluation policy placed the central churches at the centre of mission work. It was decided to place five out-stations on an equality with these central churches. This was considered the first of three important projects the second being educational and medical work and the third to deal with the remaining out-stations.

Unanimous approval was given to the proposed Union Theological College which is to be located in Chengtu though separate from the West China Union University. The plan for church cooperation as presented by the Szechwan Christian Council was endorsed and the suggestion made that the Council secure a commission for further study of the matter. It was felt, however, that the plan to have a Szechwan General Conference in 1937 did not allow sufficient time for preparation.

Three issues were raised and discussed on which no action was taken because of the divergent opinions thereon. (1) What should be our attitude toward government aid? (2) What should be our attitude toward militarism? (3) To what extent is mission work planning for the future? The discussion helped the individuals to settle these questions for themselves.

Dr. Joseph Taylor was moderator of the Conference. His morning devotional talks on "Man's Search for the City of God" were much appreciated. In many ways he was the central figure of the Conference. The Conference by a standing vote adopted the following resolution:—

"Whereas the Taylors retire from active service in the fall of 1936, be it resolved that we the members of the West China Baptist Mission.... put on record our appreciation of, our gratitude for, and our friendship with Joseph and Helen Taylor as they have lived their lives of Christian service in our midst since 1903 and 1907 respectively." Then followed references to the many and varied activities carried on by these devoted missionaries.

A fellowship meeting was held on Sunday afternoon at which time an address was given by Fred Smith on 1st. Peter, 2; 9.

CLARENCE F. VICKERT.

MEDICAL WORK IN WEST CHINA

During the first three decades of the 20th century, and very actively at the present time, the warp and woof of Chinese life is being torn and tangled by new forces disjoining the web of their social system. Some of the newer forces are: improved and/or rapid communication (better roads, motor-buses and airplanes); renaissance of learning due to modern science, student movements and mass education etc.; growth of individualism and communism; and governmental activities aiming at improvement of political and social life. All of these, and other compulsions, are pulling sharply for or against the agitation for a new life movement.

All through this tapestry, old and new diseases gnaw at the web in most alarming fashion, but there is now, one distinct, bright, growing, and compelling action counter balancing some evils concomitant both with old and changing customs-viz, the public health activities of the National Health Administration.

This communication, from a medical missionary, reports an important secular event to the clientele of a missionary magazine. It will be colored in some aspects by the point of view of the scientific worker and teacher in applied medical missions, whose aim is to preserve the main object of mission work as a whole through the cooperation of science and religion.

Szechwan province, that large, fertile, and almost isolated republic within a republic, is becoming more intimately acquainted with the outer world and the world with it. The province is now but eight hours from Shanghai by airplane!

The visit of Generalissimo and Madame Chiang, not quite a year ago, marked an historical epoch for this province. They created wise, intense and favorable enthusiasm for good in the 100,000,000 population of West China.

Inspection by individuals, and, many, questionnaires are the order of the day. Celebrated men come and go. "In whose deep eyes. Men read the welfare of the time to come."

The immediate purpose of this report is to chronicle the visit of one particular personality, Dr. A. Stampar, who represents, under the auspices of the National Health Administration, the Public Health Activities of the League of Nations.

The League of Nations represents the highest political and social ideals of the majority of the nations of the world and is a practically universal association of various super-experts, attempting to put their ideals into practice. It is the leading world-wide institution for co-ordinating human relationships. We have present proof of its overwhelming and heart-rending difficulties.

Dr. Stampar is a public health expert who in the last decade has developed in his own country (Yugoslavia) a singularly striking and effective system for the health of his own nationals, and has veritably changed the whole life of a nation. A deserved world-wide, favourable reputation has resulted from his labours.

Improvement in public health is vital, and with its development, mental and spiritual values are augmented and intensified. Dr. Stampar is not a missionary within the delimited scope of religious missions, but his visit is related to, and widely influences, missions as a whole and in its parts. His activities are intimately associated with medical missions because therein science and religion together work for the entire coordinated weal of the nation.

Dr. Stampar has investigated the conditions in the North-West provinces of China, and reports favourably on the enthusiasm of the public health staffs in some sections where the Chinese are really health-conscious. He has now carried out investigations in this special sphere of work in Szechwan province, where there are, as yet, practically no governmental public health activities and the officials are apathetic and non-cooperative.

Through his efforts there have been strikingly favorable developments in other parts of China. We believe the same will occur in this province.

During his rather short visit to Szechwan, Dr. Stampar investigated the College of Medicine and Dentistry of West China Union University and has with unusual courtesy sent us his full report. No previous investigator has done so. His criticisms are constructive. He has given us not a little praise and has pointed out defects in our procedures. His report is timely, concise, pertinent, far-reaching, and, scholarly, and it has lead us furiously to analyse ourselves and to devise means whereby, in a difficult situation, we can better render ourselves of greater assistance while conserving our religious characteristics. He advises the Government to utilise present agencies (mission) in their public health and rural expansion work.

Social, economic, religious and health factors are all vital to a wholesome well-rounded training and practice of medicine. We desire to be united with all measures bettering general conditions, and desire to cooperate heartily with governmental health activities.

The organization of health activities and mass education are the primary business of the Government. I feel they should go hand and glove with the medical profession, and, in Szechwan, the medical mission is not an insignificant factor in this connection.

Governmental aid for social and physical uplift seems essential in China owing to the prevailing poverty. Not every missionary, to say the least, covets governmental activity in religious work. The state and the church are not always mutually of one mind. Separation of their activities seems to be indicated. But the church cannot be isolated from social life.

This College of Medicine and Dentistry has done good work in medical training in a territory otherwise devoid of such training. With governmental assistance we might extend our work, but interference in our religious aims as missionaries is not welcomed. We might well continue to train general practitioners in medicine and dentistry who will specialize in public health activities and thus retain our delimited field. We must not harm our special work of training practitioners by spreading out too thinly into public health activities. We cannot com-

pete with the Government nor do we intend so to do, but we can assist that body in a material way if they desire such assistance.

The medical mission has a combined religious and scientific purpose. It is our belief that religion adds a necessary beneficial spiritual element to secular activities. Medical mission work is not only an end in itself but is also an interlocking wheel in missions as a whole. Mission work must be thoroughly cognizant of environmental conditions. We have no grounds for complacency. There are grave direct and indirect dangers to health of body, mind and spirit in Szechwan.

The Chinese have the right to rule their own country as they see fit. They are now seeking advice from foreign experts. The Chinese are very self-conscious and have not understood missions rightly and missionaries have not understood the Chinese. We are more at fault than they are. The Chinese have the power and may exercise their right to do away with foreign missions. I trust the majority of the thinking Chinese do not intend to do this in the near future. It is "up to us" to prove congenially that we are an assistance not an interference.

Dr. Stampar has done not a little to instruct us how we might better fit into proper harmonious relations with the Chinese governmental activities in health and sanitation. We hope he will visit us again, and should he do so, I trust we shall have proven that we have cooperated effectively and have done our part in bringing about safer and more well-balanced living conditions for the Chinese of Szechwan.

W. R. WORSE.

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Work and Workers

Mr. R. A. Bosshardt Released:—On Monday April 13, Mr. Bosshardt walked into Yunnanfu having been released unconditionally. He was, on October 2, 1934, captured by Reds in company with his wife and family. Mr. and Mrs. Hayman and family and Miss G. Emblem. The women and children were soon released. Mr. Hayman was released on December 29, 1935 in a very weakened condition. Mr. Bosshardt's health appears to be only fair. There was great rejoicing in the China Inland Mission and among the friends of these two captives at the happy ending to their protracted captivity.

Memorial Fund to R. R. Service:—The Income Department of the China International Famine Relief Commission had up to January 1936 received more than \$6,631, Chinese currency towards this fund. It will be used in the form of temporary and returnable loans to Chinese farmers in order

to finance drought relief, flood prevention and agricultural improvement projects. It will be administered by the Yangtze Advisory Committee, Shanghai. Mr. Service came to China in 1905 and served the Y. M. C. A. movement for twenty-eight years. In 1934 he became Director of the Shanghai Office of the China International Famine Relief Commission in order to organize and carry out a program of developing the widest possible popular support in China for the work of the Commission. It is hoped that eventually the Memorial Fund will amount to \$20,000. *Famine Commission Bulletin*, January 1936.

Baptist Leaders in China:—Dr. G. W. Truett, a prominent preacher in the Southern Baptist Convention and Dr. J. H. Rushbrooke, equally prominent in the Northern Baptist Convention, President and General Secretary respectively of the Baptist World Alliance, visited China in March 1936.

They addressed the students of the University of Shanghai. Through them the students came into touch with the twelve million Baptists scattered throughout sixty-nine nations who are represented in the Baptist World Alliance. Dr. Rushbrooke extended to the students an invitation to send representatives to a World Conference of Baptist Youth to be held in Zurich, Switzerland in August 1937. On Tuesday afternoon, March 17, 1936, these distinguished visitors were given an informal reception by the staff of the National Christian Council of China.

Rev. F. W. S. O'Neill Made Moderator of Church Assembly:— On February 4, 1936, the General Assembly of the Presbyterian Church of Ireland elected Rev. F. W. S. O'Neill the Moderator of the Assembly. He is the first missionary to China under the Foreign Mission of this Church to be elected to this position. He has been located in Fakumen, Manchuria and is now on furlough. He was one of the first five student volunteers who offered themselves for foreign service in 1895. He was appointed a missionary to China in 1897. All but three of the thirty-three presbyteries concerned were represented. Rev. O'Neill received seventy-two percent of the votes cast. It is probable that his furlough will be extended in order to enable him to fulfil the task to which he has been elected.

Joseph Bailie Passes On:— Joseph Bailie came to China as a Presbyterian missionary in 1890. He became interested in projects to prevent famine. He organized the first work projects in China in famine relief. In 1914 he organized the College of Agriculture of the University of Nanking. Over a thousand students have been trained in this institution. He was also principally responsible for the establishment of Arbor Day. In 1919

he went to Manchuria to devote his time to colonization projects. From this work he was forced to withdraw. Later he organized the China Industrial Institute. He helped many Chinese students secure practical training in factories and construction projects. He passed away on November 15, 1935, having suffered for some years from an incurable disease.

The Communist Trail in West China:— Abstract from a letter from Mr. Fred Smith, dated Yochow, Szechuan, China, March 2, 1936.

"I went yesterday afternoon across the river and flats and up the country road very near the little pagoda. Wang Fu Tsi went with me and we called at the home of one of his friends. Their house still stands but everything of value has been taken. They could offer no tobacco and no tea, and said all their bowls had been taken. Back of their house across the fields were a couple of pits. Right near a big farm house had been burned. The Reds took fifty tan of rice from this farm. Countless numbers of trees had been cut.

"Those who have been back to Fushan say conditions are fearfully bad. Lin Min Chin says that scarcely a family but that has had some members killed. When they go back there is little to go to. Provisions, animals, all household equipment, floors, partitions, doors, all are gone. All over the city are those horrible pits. As many as fifty bodies were found in two pits. Quite commonly they bound and stripped their victims, then gave them one slash across the neck or a stab and threw them into the pits regardless of whether they had finished them or not. Our chapel is about all gone. The Yoh buildings are wrecks. Li Min Chin's house was demolished. It is said that most of Shin Tsang was burned, including the chapel."

Chinese Christian Art:—Paintings by Luke Cheng, President of the Academy of Fine Arts at the Catholic University of Peking, will be displayed in the halls of the world Exhibition of the Catholic Press which is to open at the Vatican May 12, 1936. Professor Cheng and his students arranged the first exhibition of Chinese sacred art which was held during the National Congress of Chinese Catholic Action at Shanghai in the autumn of 1935. A hundred paintings were displayed at the exhibition; all of them were sold, and the artists received commissions to execute other works.

In a conference given at the Aurora University at the close of the exhibition, Professor Cheng said: "Just as the ancient Chinese polytheistic art educated the people in paganism, so the new monotheistic native Christian art must prepare generations for the Catholic faith. Art in China cannot be other than Chinese, local, native; it is indigenous in so far as it is the high and chosen expression of Chinese psychology, the language of the spirit to the spirit, of the heart to the heart. . . it is necessary that the Catholic Church show itself as sympathetic, not as anti-Chinese, especially when it is a question of converting pagans. . . and all artistic expressions must be avoided which would give the Church the stamp of something foreign, which would be unacceptable to those who have formed their taste and their mentality in the Orient and know that the Catholic Church has no imperialistic aims, that it respects all that is good and beautiful in all civilizations." *Fides Service*, Feb. 29, 1936.

Annual Meeting British and Foreign Bible Society:—This meeting was held in Shanghai on April 14, 1936. Dr. C. L. Hsia, of the Legislative Yuan, presided. Dr. C. H. Rushbrooke, Secretary of the World's Baptist Alliance,

spoke on the influence of the Bible in the religious conflict in Germany. The opposition to the appointment of a Reichbishop with supreme control was strengthened by the appeal of a certain sect to the Scriptures for guidance. "In Russia," he also said, "the last Scriptures were produced in 1928 when 25,000 copies were printed. They were burned through the influence of the Godless Movement. It is now illegal in Russia to import the Scriptures or produce religious literature of any kind. A few copies of the Scriptures are, however, smuggled in though in utterly insufficient quantities." Dr. Rushbrooke also noted that more Bibles are printed and bound in Shanghai than in any other city in the world, not excluding London.

In presenting his annual report, Rev. G. W. Sheppard the Society's Secretary for China, stated that of the some 15,000 languages and dialects in the world 987 of them now have the Scriptures therein of which 700 are due to the work of this Society. Thus seven-eighths of the people of the world now have the Scriptures in their own tongue.

During 1935 the Society circulated 4,227,166 copies of the Scriptures. Adding those circulated by the American Bible Society and the National Bible Society for Scotland a total of 9,284,541 copies of the Scriptures were circulated in China during 1935. Dr. C. L. Hsia commented on the fact, as noted in the printed report, that so far only one in four hundred of the Chinese possessed even a New Testament. Dr. Hsia spoke with appreciation, also, of the plans to organize a China Bible Society. Rev. F. D. Learner spoke of colportage work on the Tibetan border. In one city—Shihning—five languages were spoken. In one year about 40,000 portions of the Bible in these languages were distributed. The printed report

contains frequent reference to the difficulties encountered by these colporteurs. Yet seventy-five percent of the 450 colporteurs had been carrying on steadily for two years or more and some for more than twenty years. Growth in the circulation of the "Union Version" Bible was shown—83,070 in 1935. A Black Miao New Testament was issued during this year. The revised Hwa Miao New Testament is also to be issued shortly. About 30,000 of these Hwa Miao profess the Christian religion.

All the provincial reports should be read. The one from Manchuria, however, calls for special mention. In October 1935 Scripture circulation there came almost to a standstill. Japanese and Korean Bible and Testaments have increased in circulation owing to the increase in numbers of these people. In some districts sales are almost negligible because the people already have the Scriptures. This is a new challenge. Colporteurs in Manchuria have had a specially difficult year.

Looking After the Babies:—"Our Mothercraft School has this spring term been organized as we had hoped. Making our own program and thinking it out in terms of the needs of the village mother and getting available textbooks, as well as teachers who can teach as we want, has meant a long hard siege of preparation and work. We are not very far yet but we have at last organized and are making a small start. We have stiffer requirements than those of the previous organization but the school is fuller than ever before. Our venture, if it works out as we hope, must make a self-supporting school which in a few years gets no mission money, only two teachers and part of my time as superintendent. This spring we have ten babies. They are just starting the term and it

remains to be seen whether we can care for the babies and give them the training we want them to have with the depleted and the undertrained staff we have. They are starting out nobly, but to get the babies started in their new career is my task and ten babies presents a real situation which does not admit of theory.

"Last winter one of our mothers, who does not want her baby to be governed as we want, did not return to school. I had worked hard ever since back from furlough to save her baby and it was doing nicely. Her husband being one of the deacons we wanted to help her. The baby got such care as an untrained village home could give, but it took pneumonia and died. Friends all told the father that if the mother had stayed in school the baby would not have died. Another mother with a baby similarly weak and thin came to school and listened to what we told her about the baby. The cold winter days the frail body could not withstand. She too was near pneumonia. But she was in school where she could be advised. Her baby lived and is now in better health than it has ever been." Nettie M. Senger, Tsin-chou, Shansi.

Enlarging Opportunity of Mission Medical Work:—at the General Conference of the Chinese Medical Conference held in Canton, November 1935, resolutions looking to closer relations between mission hospitals and the Chinese Church were taken as follows:—(1) That we re-emphasize the great importance of our mission hospitals as fields for evangelistic endeavor and urge that those in charge of evangelistic work in areas where there are hospitals be urged to cooperate with the hospital authorities with a view to providing the most effective Christian service in such institutions, including adequate follow-up work.

(2) That it is the opinion of this Section (Section on Medical Missions) that all treatment in mission hospitals should be on the basis of need and not on the basis of church membership. (3) That there is urgent need for the education of the Christian community in order that the Church may become conscious of its responsibility and opportunity for service through mission hospitals. Expansion of cooperation between mission hospitals and health programs of the central and local health authorities is also under way. Dr. E. H. Hume, formerly of Changsha, Hunan, is giving particular attention to this situation. He is now supported by the Davison Fund of New York and is attached to the Council on Medical Missions. Since returning to China in October 1935 he has visited twelve provinces, fifty-three cities and 133 medical units, of which 79 were mission hospitals supported by twenty-three missionary societies. In discussion with those in charge of medical work he has taken up questions of professional qualifications, the relationship of the work of the hospital to the community and public health authorities on the one side and the Christian churches and schools on the other, together with consideration of the work of the hospital outside its walls. *Bulletin of the National Christian Council*, March 16, 1936.

The Kuling Language School:— The language school conducted at Kuling last summer was more or less of an experiment. The sponsors were not certain of the outcome. But due to the encouragement of a number of mission officials, they felt they were warranted in going ahead and giving the plan a fair trial. This decision was made rather late in the season. Many later expressed their regret that they had not heard of the plan earlier in the season. Those in charge

of the school were greatly encouraged, however, for fifty-six individuals took advantage of the facilities offered them for study therein.

The school was conducted for a period of twelve weeks, from June 10th to August 30th, in the Kuling Auditorium located in Central Valley. Classes were organized in regular first, second and third year work. Special short courses in Acts, Pilgrim's Progress, Hygiene and Sanitation, the Three Principles, Chinese Speaker, and in the Chinese Newspaper were also given. Many expressed their appreciation of the help received and have urged that a similar school be conducted in the summer of 1936. The committee in charge of the Auditorium have also expressed their appreciation of the service rendered and have invited the school to return.

Due to this hearty response, the management of the school feels justified in sending out a preliminary announcement of their willingness to conduct another school at Kuling this summer, if there are a sufficient number desiring to study to warrant this. Word is therefore being sent out to this effect. The management would appreciate early word from those who are interested in carrying on their study at Kuling this summer and a statement as to what they are primarily interested in doing. It is planned to conduct the school for a period of eight weeks, from July 6th to August 28th.

Activities of the National Child Welfare Association of China for 1935:— The range of service on behalf of the children of China by this Association is growing. During the latter half of 1935 mass meetings were held in the larger Chinese cities in connection with the National Children's Day and National Children's Year which is under the direction of the Central Executive Commission formed by the Ministries of Education, In-

terior and Industries. Miss Ting Shu-ching attended the Congress on Family Education held in Brussels in August 1935 as a member of the Executive Committee of the Association. Mrs. N. T. Chu left for Europe in September 1935 to investigate on behalf of the Association the scientific management and modern equipment of child welfare centers in western countries. Seventy-eight cases of cruelty to children were handled by the Child Protection Department. The Association investigated flood areas in Anhwei, Shantung, and Honan with a view to aiding destitute children. Special contributions were made to child welfare institutions in Chengchow and Hua Hsien in Honan. A relief camp is being conducted in cooperation with the Honan Provincial Flood Relief Association in Yen Sze, Honan, where two hundred homeless children are being temporarily cared for. During the year \$10,000 Chinese currency was distributed among forty-two child welfare institutions in China. Fifty children of laborers, aged two to four years, have been educated at the Child Welfare Nursery. In the Child Welfare Clinic 12,344 were treated. At the Child Welfare Sanitarium sixty-six tuberculous children were cared for. At the Child Welfare Clinic a child health contest was held. Four hundred and seventy-six children participated of which forty-five were selected as winners.

The Blind in China:—In the *China Critic*, April 2, 1936, there is an interesting article on "The Work Done By and For the Blind in China" by Homer S. Wong. As a matter of fact the article also goes into the history of this unfortunate class in China in suggestive ways. Mr. Wong states, admitting the unreliability of statistics in China, that there are probably a million blind Chinese and about two million partially and totally blind. For-

tune-telling, it appears, has been the traditional occupation of male Chinese blind; owing to shyness and inconvenience blind girls rarely practise this profession. So satisfactory is this profession as a means of making a living—some blind fortune-tellers amass considerable means—that some of those who have been educated in Braille are tempted to take up the profession of fortune-telling. But in general it is those ignorant of Braille who enter the professions of music or fortune-telling. These professions appear to have offered the only doors of escape for China's blind. Mr. Wong classifies the blind into those who know Braille and those who do not. Of the former who have learned Braille he states there are not more than three thousand with about a thousand still in school learning it. These Braille students are distributed among thirty-three schools located in fourteen provinces. Of these nine are private, twenty missionary and only three governmental. There are also eight associations and blind homes of which five are missionary, two private and one governmental. Mr. Wong suggests that schools for Chinese blind girls have the most significance as "Chinese society is most unfavorable to them." He urges strongly that "a reform if not a revolution, in the Chinese Braille system, is of more importance and service to the blind in China than mere donations and funds to shelter, clothe and feed them." This reform of the Braille system is advocated because the "present Union Mandarin Braille cannot meet the practical demands since it carries simply the sound and not the meaning of the words." To provide an education in literature, history, law, philosophy, etc, permanent and standard Braille must be embossed." Furthermore, Mr. Wong thinks the present system of education for the Chinese blind needs an aim and program. To effect the

change envisaged it is urged that the state must support and co-operate in what is being done.

Christian Health Education in West China:—Dr. Wallace Crawford, Director of the West China Council on Health Education, recently issued a report on the activities of the Council for 1935. Work has been restricted owing to activities by Reds. An order came to evacuate Chengtu. Rural service work has been much upset. Literature sales have suffered through the unsettled conditions in many stations and evacuation of many others by the missionaries. The reduction of the budget on account of cuts in contributions from the mission boards also helped slow up this work. The National Christian Council of China gave \$1,000 Chinese currency, to be used as a rotating fund for this literature.

Nevertheless the Council has done much work. There has been cooperation with the Methodist Episcopal Mission in health activities and with the local Board of Health. This Board obtained its vaccine through the Council and both have worked together on vaccination campaigns, in which over a dozen schools were concerned. Some who have been trained by the Council have been doing independent vaccination work. One such reported several thousand vaccinated and several others went over the thousand mark. The Secretary of the Board publishes monthly mortality statistics. It was shown (apparently for Chengtu) that the mortality for children under four years of age was fifty percent. Conferences have been held with the municipal authorities with regard to local health activities. A Baby Welfare Campaign was staged in which over two hundred babies were in attendance. Prizes were given for the best babies. Some anti-opium refuges were started. Into this work Madam Chiang Kai-shek injected a great dynamic.

A Baby Welfare Clinic has been in operation all the year. The average attendance was over twenty. This work is in the hands of a Chinese committee. A Public Health Nurse has been actively engaged in various clinics and in house nursing. The film slide machine has been in use every week, sometimes several times in one week. In Chengtu and Chungking over three hundred thousand people have seen these motion pictures. All the schools in Chungking saw them. Many lectures have also been given.

Five Year Plan for Training Laymen:—The Religious Education Committee of the North China Kung Li Hui met February 19-21, 1936. Among other things the Committee considered a Five-Year Plan for Training Laymen. An outline curriculum was drawn up and adopted as follows:—

I. Probationers (2 years)

- a. Short Life of Jesus.
- b. The church.
- c. The Bible.
- d. Church Manual.
- e. The covenants taken previous to baptism.
- f. The covenant for consecration of infants.
- g. The Lord's Supper.
- h. Public worship.
- i. Duties of Christians.
- j. Stewardship.

In addition there should be emphasis on literacy campaigns.

II. Church Members (2 years)

- a. Life of Jesus or one of the Gospels.
- b. Old Testament characters.
- c. Christian faith.
- d. Worship.
- e. What it means to be a Christian.
- f. Parliamentary procedure.
- g. The Christian home.
- h. Common knowledge.

III. Lay Leaders (1 year)

- a. How to conduct a Sunday school.
- b. How to lead church services.
- c. How to lead Bible study classes.
- d. Church management.
- e. The Christian home.
- f. The church and youth.
- g. The church and service.

Notes from University of Nanking:—In a letter dated March 1, 1936, Mr. Reginald Wheeler gives some interesting notes about this University. Though working in an atmosphere of increasing tension and strain the students have continued steadily at their work with the exception of several hours on two days late in the Autumn of 1935. The regular examinations were given and the term closed quietly. Yet as Dr. Y. F. Wu, President of Ginling College, said:—"No students with any sensibility can keep their minds entirely upon their studies at such a time as this....". The College of Science, under the leadership of Dean H. R. Wei, has taken special interest in the production of educational motion pictures. China spends annually, in about 200 cinemas, twenty million dollars. In Nanking the average monthly attendance thereon was in 1935, 171,000 or about 2,000,000 for the whole year. That only involves an average daily attendance of about one-half of one percent of the city's population. China produces only about fourteen percent of the pictures she consumes. For educational motion pictures the office of the American Commercial Attaché, the Eastman Kodak Company and the University of Nanking are the chief pioneers. In 1933 there was organized the National Educational Cinematographic Society of China. It recommended five objectives to producers; develop the national spirit; encourage economic reconstruction; introduce scientific

knowledge; emphasize the revolutionary spirit; and build up a sound moral foundation. In addition to this society there are eight provinces, three municipalities, one university, one military organization and two religious organizations interested in the use of educational motion pictures....During the past term there has been a steady growth in the Christian life of the University. One hundred and seventy students in the colleges are taking voluntary courses in religion; others are studying in Bible classes. The University Student Christian Association carries on a varied community service which includes a weekly workmen's group with an average attendance of seventy; a children's club for street children with an average weekly attendance of sixty; a night school for University workmen, servants of the faculty and street children. The University student faculty of this school numbers forty and the students—ages seven to forty—number 140.

Communists and Missionaries in Fenchow, Shansi:—About the end of February 1936, communists were reported within twenty miles of Fenchow, Shansi. At that center the American Board has a large work and a considerable staff of workers. When interviewed by the missionaries the highest military office in Fenchow stated that the city was in no immediate danger. However, on February 28, Mrs. Judd and her two-days' old baby together with Mrs. Burton and her children went by auto to Taiku. Two compound guests, Mrs. Bertha Brown and Miss Portia Mickey followed them the next day. There remained in the compound three men, Dr. W. Judd, Mr. C. Huber and Mr. H. S. Mathews, five single ladies, Misses M. McClure, J. Horn, L. Meebold E. Noreen, and Mrs. Mathews with her two children. Students in the middle school went home except a small

fraction of them though classes were continued. The military forces of the city were strengthened. On March 4th the schools were closed. Considerable preparations to protect the city were made. On this date the communists were reported as being only about eight or nine miles away. On March 6 conditions were reported as about the same. At that time it was expected that Miss J. Horn, Mrs. Mathews and the two children together with Mr. C. Huber would leave in a day or two. Miss Horn was leaving preparatory to furlough. The remaining single ladies expected to stick out a siege if it came. With them were Dr. Walter Judd and Mr. H. S. Mathews. The military authorities said that the city could stand such a siege for three months. A large number of Chinese fled. Thousands of frightened Chinese fled from all the villages market-towns and county seats in the southwest of Shansi. Few have escaped personal losses of morale and strength. The C. I. M. missionaries in Ping Yao, Shansi, persuaded the station master to give them a box car in order to travel to Taiku as seats were all sold out in the regular carriages. Arrangements were under way for the celebration of the Fiftieth Anniversary of mission work in Fenchow. The celebrations were to have been held in April. They have had to be postponed. Government troops poured in from other provinces. Several churches were occupied by either the Shensi or Shansi troops. At last report the chief cause for concern within the city of Fenchow was not "safety" but food and fuel. Scarcity of coal threatened a fuel famine.

The missionaries who had left Fenchow for Taiku finally went on to Peiping. Communications with Fenchow were temporarily interrupted.

On March 23, 1936 it was reported that the missionaries of the

China Inland Mission at Pingyang fu—twelve Britons, eight adults and four children—had been cut off from the outside world by the communists. Some missionaries at Hungtung, twenty miles north of Pingyangfu, were also in the same plight. Inasmuch as communists were reported within ten miles of Taiku the Oberlin-in-Shansi schools were closed temporarily and the foreign staff retired within the city. At last report the situation at both Hungtung and Pingyang had been relieved. April 10, 1936.

Flood in West Shantung:—The bridges of the Tientsin-Pukow Railway permit a greater volume of water to flow under them than is now received from the Yellow River. Consequently, large areas of land have appeared since we saw parts of the same districts a few weeks ago. Nearly all of the formerly inundated land has a deposit of loess silt. The thickness varies from one inch to several feet. In the provinces of Shansi, Shensi and Kansu, the loess earth is either mixed with manure, or taken direct from the place of excavation and scattered on the fields. No doubt the present deposit of silt will increase the fertility of the land. As the water receded, irregular cracks appeared in the mud. These assisted not only further evaporation but, when frozen, the process of erosion, so that a layer of dry, pulverized silt covered the surface of many fields. Those farmers who could arrange to obtain wheat were quick to take advantage of this opportunity and to drill a kind of spring wheat which matures in less than four months. It is an interesting agricultural experiment, made because of the desire to get something to eat the soonest possible. Starting in the late fall near the Yellow River, where the layer of silt and sand was thicker than elsewhere, wheat was also drilled in the moist earth as the water receded to its present limits. It is hoped that

the yield will be more than the seed sown. Wheat is the only grain to be planted under such adverse conditions.

Hungry people were willing to promise to pay ten cents each month for every dollar borrowed. Land offered at one fourth to one third of its normal value could not be sold. The few pieces of timber necessary to make the roof of the peasant's home could seldom be sold or exchanged for food. The majority of the people seen, were existing on a thin gruel made from kaoliang. The inner bark of the elm tree was used by those who could obtain it. Pounded in a mortar, the resultant paste was cooked as a kind of noodle. Eggs, meat, and vegetables have been absent from their diet for months. We saw less than half a dozen families who were fortunate enough to have obtained cotton seed to grind into meal.

The remarkable fact is how human beings can live under such circumstances. Lack of nourishing food, insufficient clothing and bedding, scarcity of suitable fuel

to boil more than the water in which their kaoliang was mixed, reduces the resistance of the people to such prevalent diseases as measles, pneumonia, septic throat, small-pox, typhus and other ailments of body and mind.

In the counties visited—Wen-shang, Tungping, Kiasiang, Chu-yeh and Yun-cheng—nearly 300,000 people have been officially sent to other *hsien* for food and shelter until they could return to their villages. A large number had migrated to adjacent *hsien* to beg. Their absence could hardly be observed because they had gone from so many villages. Within another month, it is necessary to send back to their villages at least one third of those who left them last July and August. There does not seem to be any method to avoid this retreat even if it does greatly increase the difficulty of providing food for those who remained and those who return. The former received very little outside assistance during the months of July-February. *Famine Commission Bulletin*, February 1936.

Notes on Contributors

Mr. Kiang Wen-han is Executive Secretary of the Student Division of the National Committee of Y.M.C.A.'s in China.

Miss A. G. Bowden-Smith is a member of the Church of England Mission located in Peiping. She arrived in China in 1910.

Rev. Gordon Poteat is a member of the staff of the University of Shanghai. He arrived in China in 1915 as a missionary of the Foreign Mission Board of the Southern Baptist Convention. He is now a missionary of the American Baptist Foreign Missionary Society.

Rev. John Foster, B.A., B.D., is a missionary of the Methodist Missionary Society. He is located in Canton, Kwangtung. He arrived in China in 1922.

Rev. F. S. Drake is a member of the Baptist Missionary Society. He is on the staff of Cheeloo School of Theology, Tsinan, Shantung. He arrived in China in 1914.

Mr. L. Tomkinson is a member of the Friends' Center, Chengtu, Szechwan.

Rev. A. P. Cullen is a member of the London Missionary Society located in Tientsin, North China. He arrived in China in 1916.

A Correction:—In the *Chinese Recorder*, April 1936, on page 223 is an article on "Are Sanctions Un-Christian?". We regret that in the third line from the bottom of the first paragraph there is a typographical error. The word "causal" should read "casual."



RELIGIOUS CONCEPTS OF THE CHINA THAT IS PASSING
War God with Tiger-Skin Belt, in Black Lama Temple, So Capital, West China.